DECEMBER 15, 1961

THE UNITED CHURCH

OBSERVER

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

How Canadians Share the Wealth

by E. L. Homewood

The Nativity *a photostory*

Bethlehem On Christmas Eve

by Vincent Edwards

Plus • an advertising executive's thoughts on the Gift of Christmas • four columnists • Question Box • The World Around Us

vity in the chancel *(See page 8)*

Photo by Homewood

Letters

Those Campus Agnostics

Dear Sir: Chaplain Joblin (cover November 1) shows enough determination to beat down the devil himself. But is campus agnosticism the real enemy, as the title underneath seems to indicate? Agnosticism can be and often is, among students anyway, a substitute for naïve credulity in matters of belief, or a stance against false notions about God. . . Campus chaplains should ignore **The Observer's** suggestion about "fighting" such forms of doubt, and learn to accept them as the basis for moving from the "milk" stage of Christian understanding to the "solid food" of sound faith. Judging from the article, that is what most of them seem to be doing.

Montreal, Que. Eric Snider

Dear Sir: Reading the article about how many agnostics there seemed to be in the colleges . . . I am of the opinion that an important reason is the lack of reality in the belief that most of the churches foster.

The average thinking person attends church not only for the atmosphere and teaching of brotherly love, but to try to understand more of the purpose of life as we live it daily. . .

The church will have to take a wider view of creation and make it known in an informative way to keep the interest of thinking people.

Hatley, Que. W. O. Miller

Dear Sir: . . . In addition to the nine padres who have been assigned by the United Church to minister to their members in the universities named in your recent article, mention should be made of at least two other college padres who, while not in the technical sense "United Church Chaplains" are ministers of that church and are serving a much wider constituency than among just United Church students. I refer to Rev. Dr. Clifford Knowles at McGill University and the Rev. A. M. Laverty at Queen's. These men since the years immediately following World War II have been doing work of marked significance. Both had been chaplains in the armed forces and both had a great deal to do with the veterans, and, in many cases their families, who enrolled at McGill and Queen's in the post-war period. From the outset their association was a close and valued one with the non-veteran students, also.

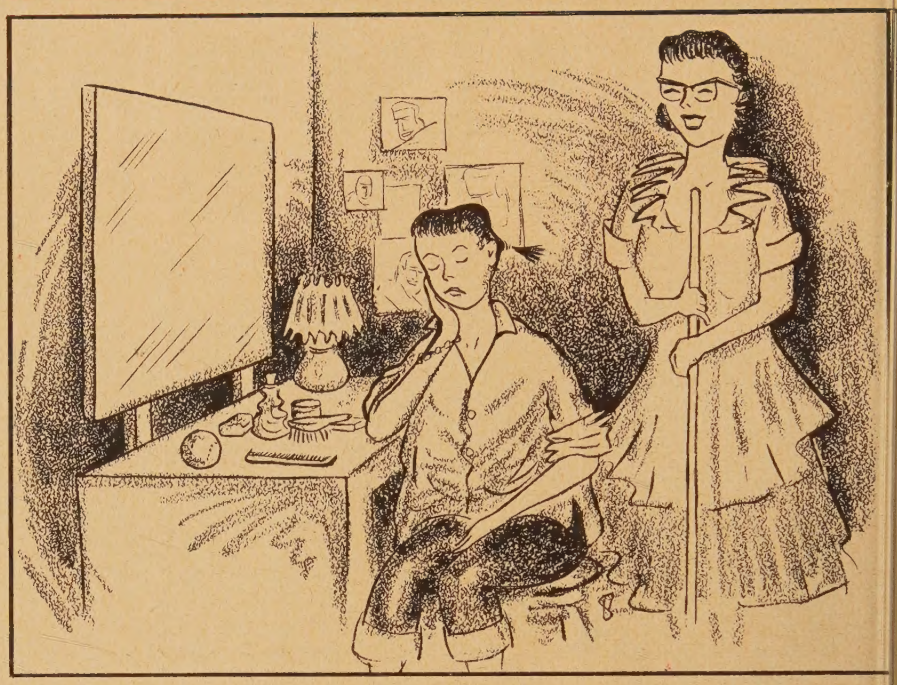
National Parole Board,
Ottawa, Ont. J. Alex. Edmison, QC.

Dear Sir: I feel that some people inside and out of the universities have the wrong idea about the Student Christian Movement. This is a movement for people who are truly seeking — both Christian and agnostic. I believe that only in such a movement can students with different ideas and beliefs get together to study and worship.

. . . Then when we are bombarded on all sides by agnostics and atheists we know just what the Christian believes.

. . . We are accused that Christ is not the centre of our movement. This is not true. We do not just study ethics and morality. We are seeking the truth . . . diligently . . . but we invite and welcome those without a faith to come and join with us.

Winnipeg, Man. Joan Parker



"So you ARE an angel in the pageant, you still can't bleach your hair!"

What is News?

Dear Sir: When Christians protest publicly that is news. It is therefore commendable that you should report such events.

May I suggest, however, that some sense of proportion is needed.

When a bingo game is picketed by two ministers we not only read the report of this trivial protest, we are treated to a picture of two ordained men straining at gnats.

When a former moderator of the United Church, one of Canada's highly respected theologians, visits the prime minister with a petition containing thousands of signatures of those who protest the suggestion that Canada obtain nuclear weapons — we find the report in an obscure corner. Despite the fact that the secular press published in many cases front-page pictures of Dr. Thomson presenting the petition to Prime Minister Diefenbaker, we find no picture in **The Observer**. . .

. . . When men find us emphasizing protests against minor social deviations, instead of the great issues which threaten mankind's survival . . . they simply dismiss us, our protests — and Christ's challenge.

Welland, Ont. (Rev.) Robert Wright

What Ended Battle?

Dear Sir: "The good battle of the liberals with the fundamentalists is, for a time, over, . . ." Dr. Lautenslager says in "It's A Great Time To Be a Preacher."

. . . It is over for the same reason that the battle between communism and the Hungarian people is, for a time. In th face of overpowering odds against them in the church, the liberals have turne their attention to setting up channel outside the church to implement the grea and maturing concept of Christianit which belongs to this century.

Alberni, B.C. Mrs. E. W. Adam

Dear Sir: In regard to Dr. E. S Lautenslager's article "It's A Great Tim To Be a Preacher," I find a relationshi that seems to be more than accidenta perhaps causative, between the retreat c the ardent supporters of neo-orthodox (strong preaching, narrow churchma ship), and the retreat of western demo racy confronted with communism. W retreat into preaching fanatically to que our doubts rather than grapplin creatively with the real issues of life, an developing a positive Christian approac to the economic and social problems God's world.

It has been said that communism ac and we can only react. Communis leaves God out, but it seems to me th neo-orthodoxy leaves society out.

Our preaching, which is neither hone nor true to life, succeeds in attracting t attracted . . . and converting the co verted, while our numerous organizatio simply take up, inexpensively, the leisu time of their members.

Sydney, N.S. Marilyn Atkins

The Law in Quebec

Dear Sir: In the issue of November you refer to a finding of Mr. Justice G. Thompson of the Supreme Court Ontario to the effect that there is legislative protection to social worke ministers or priests regarding statemen made to them as confidential. Wheth this was a sound holding under t Common Law, I do not venture to s

(*Continued on page*

THE Wrapping MAKES THE GIFT

"We, too, would bring our treasure,
To offer to the King"

MY CHRISTMAS GIFT TO THE CHURCH

The Missionary and Maintenance Fund
The United Church of Canada

To preach the gospel, to heal the sick, to comfort the sad and lonely, to restore faith and character, to feed the hungry, and to help the needy. I give at Christmas . . .

Amount ..... Envelope Number .....

Name .....

This special Christmas Envelope will become the wrapping for thousands of gifts which will give special meaning to the Christmas message this year.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

The Christmas message is never more significantly expressed than in the gift which meets the real needs of God's children.

Have a blessed Christmas and use one of these envelopes to Wrap Your Gift

Dr. McLeod speaking

Prayer for an Evening Service of Christmas Praise

GOD and Father of mankind, who at long last, after bondage, pilgrimage and waiting, didst stoop down upon our weariness, and gave us comfort like a song, and purpose swift and sure, like an angel's wing; renew in our hearts the miracle of Christmas, that thou, who in the fulness of time didst send a Savior, wilt send forth the spirit of Jesus into *our* hearts, crying Abba, Father.

As upon the shepherds, came the music and the light, so upon us, sing and shine with thy messengers in these far fields, and let *us* go even unto Bethlehem. Arise with thy starlight upon the lost and lead them home; guide us with celestial beams, who seek a king, and having found him, teach us to serve him in church and state. In the great councils may his will be sovereign; in the lowly homestead may his love be bright; where the market murmurs may he establish peace and righteousness; where the nations travail in new birth, may love and peace and goodness be born, for that Jesus is come and his will is sped; where the mourners bow in grief and dumb wonderment, may his angels sing that they be comforted; surprise them with the nearness and felicity of such as we call dead.

Where the children are sleeping may thy strength and love preside in gentleness as of dreams. For all pilgrims do thou touch weakness into strength, and sadness into singing.

Most holy and ever blessed God, who at the first didst bring order out of chaos and melody out of discord, having set the morning stars to carolling, awaken heaven's music in our hearts. Accept our praise this night and inspire us and our singers in the offering of it; and prepare us in thought and word and deed, one day to sing with the ransomed in light, the new and holy song. Through Jesus Christ our Lord. Amen.

LETTERS

(*continued from page 2*)

but it may be of interest to call your attention to the rule contained in Article 332 of the Quebec Code of Civil Procedure which governs all civil hearings in Quebec courts. It reads:

"(A witness) cannot be compelled to declare what has been revealed to him confidentially in his professional character as religious or legal adviser or as an officer of state where public policy is concerned."

The rule of this article has been extended by statute to cover notaries and doctors. Despite the efforts of certain queer persons who do not represent the views of the vast majority of the people of this province, Quebec is still part of Canada!

Montreal, Que. Harold E. A. Rose.

On Wartime Prayers

Dear Sir: In the November 1 issue you tell us "God did answer war time prayers." How nice of him! . . .

. . . God did not answer prayers until the west, with the help of the USA, had got the wherewithal to beat Hitler. . .

If God were going to answer prayers, why did he put off doing so until the western powers were prepared and great portions of cities and millions of people were destroyed and killed?

Calgary, Alta. (Rev.) W. B. Leard

Dear Sir: Your editorial, "God Did Answer Wartime Prayers," is, I think, extremely puzzling.

. . . You say God's people turned desperately to him in prayer. Who are God's people? Are you not forgetting something? The Germans are God's people. Do you think that they prayed any less than we did in Britain, when terror was raining down from the skies?

I was always taught we had moved on from the Old Testament idea of God punishing wicked men for evil ways. . .

Was Hiroshima God's answer to our prayer for victory? What a presumption! It is terrible how far we humans can go. God forgive us!

Winnipeg, Man. Mrs. Wilma Moats

Dear Sir: Your "Editorial Memory" is nothing short of theological jingoism. . . It does not fit in with the Gospel.

Forgive me if I read into your article more than was intended, but it appears that you feel God was on our side, though I did notice He worked through the forces of nature while in Russia.

May I suggest that our dependence on material weapons is not Christian. Rather, it is militarism, the very antithesis of Christian principles.

As for myself, I prefer to side with the early Christians and the present day pacifists, even in the Colosseum if necessary.

Toronto, Ont. Ivan Brown

Voice of Opposition

Dear Sir: Without presenting a negative side of the formation of the new group of United Church Women at the cost of disbanding the old WMS and WA —perhaps this is one side of the argument not considered or rather perhaps bluntly ignored. The old groups were not just do-good groups in name only but were active functioning groups who locally more than met their quota of money raising and actual completion of good works for the congregation.

It has come to my knowledge that there are many women who will have nothing to do with the organization or function of the new group. . .

Of course, we are ever in the process of change. But change just for change's sake can be dangerous.

Lindsay, Ont. R. Jones

No Confirmed Anglicans

Dear Sir: Our Primate has told us to get to know one another better and I find a very good way of doing this is to read **The Observer.**

Some months ago this statement appeared in one of the winter issues:

"She was confirmed **an Anglican.**"

No one is confirmed an Anglican. Confirmation completes baptism and came down to us from the time of St. Paul. The prayer book tells us that at baptism a person is "received into the Church of God . . . grafted into the Body of Christ's Church." . . .

Montreal, Que. Leslie Bell

Look for Followers

Dear Sir: The Women's Federation of Eastminster Church, Belleville, Ont. have decided to write a letter to Prime Minister Diefenbaker urging the Canadian government to take a bold stand for peace—opposing nuclear warfare and armaments. We would like to see other women's organizations in the United Church take a similar stand. Surely the pressure of public opinion may have some effect on the future policies of our government.

Belleville, Ont. Mrs. C. Leppan

Ritual is Necessary

Dear Sir: Mrs. McClary didn't like the service in her home village ("it was practically Anglican") and she indicates that presbytery ought to tell the minister to stop it or else go and join the Anglican church. However, it isn't that simple.

The Book of Common Prayer is part of our heritage in The United Church of Canada through the Methodists. John Wesley himself issued an adaptation of it, "for the use of people called Methodist", and I am grateful that in the Methodist Church of Great Britain, I was brought up to love it and use it.

However, I doubt if the offending minister was following the Anglican Prayer Book, and I doubt if any Anglican would have thought the service "practically Anglican". He was probably using our own **Book of Common Order** which is so splendidly in line with Reformed Church standards of public worship.

Mrs. McClary says she doesn't like ritual. But ritual is simply an agreed way of doing things, and if people are to engage in **common** worship there must be a ritual of some kind. You find it in lodge meetings, service clubs; in fact everywhere where people come together for a common purpose.

Winnipeg, Man. W. G. Onion

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IN THE NEXT ISSUE

Charter Members Speak
by GRACE LANE

What I've Learned in Toronto Pubs
by ARTHUR PACKMAN

Observations

NUMEROUS ANONYMOUS LETTERS come to this office, and, unless they appear amusing, are thrown unread into the wastebasket. Pierre Berton says that some of his best letters are unsigned, but for better or worse, that's the tradition around here.

IT'S AN OLD TRADITION, too, as Miss Marjorie Macdonald discovered the other day in a Feb. 13, 1830, issue of *The Christian Guardian.* Miss M. is working with Dr. Reynolds, church archivist, and has promised to keep on the alert for interesting things from our past. Back then the editor was pretty forthright about anonymity. Said he: "We have stated more than once that no communication would be noticed unless accompanied with the proper name of the author."

SOMETIMES WE DON'T EVEN NOTICE communications that do have the proper name, especially when they go to 16 sheets written in pencil on both sides. We don't publish letters over pseudonyms either. The idea is: if you're brave enough to say it, you should be brave enough to sign it.

NASTY LETTERS use to discourage us a bit. But Dr. George Pidgeon, the great and beloved moderator of the United Church's first General Council, gave us some helpful advice when we first came to this office. He received a substantial amount of abusive mail when he was deep in the church union controversy. He said that when a letter started off with abuse, he just wrote on it, "Dear Brother, I am sure you have something important to say to me, and when you write me as one Christian gentleman to another I will be pleased to read it."

THROW UNSIGNED LETTERS away, he advised. Don't waste your time reading them. We thought this a splendid idea, although up until then we hadn't received any. We issued solemn orders immediately that if ever any came we didn't want to see them. "Oh, you don't," said Miss Macdonald, "there were several this morning, but they went in the wastebasket." Since then no one bothers to tell us how many come, and we don't ask.

* * * *

• GIFTS FROM THE LIFE SAVINGS of two former Chissamba missionaries help to make the great Chissamba station in Central Angola a beautiful place. Before he died a short time ago, the Rev. Arthur Steed donated several thousand dollars to the building fund of the new church. Dr. Steed's sons, Arthur and Harold, are United Church ministers. Harold spent ten years as a missionary back in the land where he was born.

A GREAT EUCALYPTUS GROVE grows near the overflowing hospital. Sometimes patients are so numerous that they are bedded down on the ground in the shade of the shrubs. The trees were planted with funds bequeathed by a former Chissamba WMS nurse. There's a wistful note in all this. The months go by and missionaries still labor on while most of the wives and all the children are in Canada. When THE OBSERVER has any new and definite news about the future of the work there, we will, of course, report it.

* * * *

• IT MAKES US SHUDDER sometimes when we have to look at the ecclesiastical junk that passes for art in some of our Sunday schools. This fall we saw two bright spots in the western landscape. In Third Avenue Church, Saskatoon, there are some fine silk screens of Canadian landscape art, and in Knox-Metropolitan, Regina, we saw some very delightful prairie scenes done in water-colors by local artist, Edna Colbeck.

NOW THAT WE ARE ACCENTUATING the positive, let it be added that Saskatoon TV viewers are, we sincerely believe, fortunate in having one of the best interviewers we have had the good luck to be questioned by. Sally Merchant is a pert young thing who can make her subjects forget they are in front of bright lights so quickly they begin talking furiously about the things apparently Miss Merchant—it may be Mrs.—wants them to talk about, and, we assume, her listeners want to hear about.

Editorial

Unsolvable But Livable

MOST of the major problems in the world are like bad marriages. You don't solve them. You learn to live with them.

To recognize this is one of the marks of a mature man. We have to learn to distrust neat and easy solutions to complex difficulties. We can't rely too much on any man-made institution. One of the constant temptations of the over-enthusiastic Christian is to over-simplify the life God has asked him to live.

It should be recognized that for many of the world's most grievous difficulties, there is no solution, except that which time, patience and the Grace of God will bring.

Even in local situations, tomorrow will often bring for nothing that which a million dollars cannot buy today. Some, of course, call this attitude, drifting, others call it sense.

Our correspondents tell us that the way to solve the problems of suffering in the underdeveloped parts of the world, is to send them our surplus wheat, or the money we waste on luxuries. In some instances this will help. In others, dumping our surpluses on people whose economy is just beginning to develop, would turn the clock back for them.

What we do need to do is remember that the problems of this world demand the best brains, the best trained minds and dedicated spirits we can produce. And even then, we will sometimes find all we do is shuffle the problems of the world about a bit. Most of them will require the passing of the years and the mercy of God. In the meantime we can be humble, patient, hard-working, good-humored, and keep our perspective.

A SOURCE OF PRIDE

THE United Church of Canada had reason to be proud last month when two more of its young sister churches, with whom its missionaries serve, became members of the World Council of Churches.

The Presbyterian Church in Trinidad and The United Church of Central Africa in Rhodesia were both welcomed into the WCC as autonomous members. The former application was sponsored by The United Church of Canada. Canadian missionaries have served in Trinidad for 93 years.

Rapidly the old "mission fields" of the less developed countries are becoming mature self-governing churches. In none of the churches or missions where it works does the United Church ever seek to project itself.

In seeking to work with, and be the servant of, the young indigenous churches, the United Church seeks to be a faithful promoter of Christian unity. It is gratifying that the churches with which it worked, for which many members have sacrificed much, and to which men and money have been sent, are taking their place in the ecumenical movement.

In Japan, United Church missionaries work with the United Church of Christ. They do the same in Korea, Hong Kong and Northern India. All these churches are members of the WCC. In Angola, our missionaries —sadly depleted in numbers now—work with the United Church of Christ, which is ecumenical in spirit. Although it is not yet a member of the WCC, it was represented at the Council in New Delhi by Miss Millicent Howse who has labored well to make the Scriptures available in the native tongue of the Angolese.

SPECIALIST IN CANADIANA

MANY honors came to Dr. Lorne Pierce during his lifetime. And tributes by the score were penned and spoken at his passing. He died last month in Toronto, after just two years of retirement.

For 40 years Dr. Pierce was book editor of The United Church Publishing House and The Ryerson Press. The church and Canadian literary circles are saddened by his passing.

Dr. Pierce's ministry, as a Methodist pastor, was brief. But his contribution to the life of his church and his country was great. At one time he decided that Christian education would be his life work, but others had different plans for him. In 1920 he was invited to become book editor of the Publishing House.

He was always anxious that the Publishing House should represent the leadership of the church in Canada, not alone in the official publishing of required religious materials or in strictly theological thought, but in wider educational and cultural realms.

Dr. Pierce wrote, edited, and encouraged other people to write. He joined literary and cultural groups, and founded others. The English Speaking Union, the Canadian Authors' Association, the Art Gallery of Toronto, UNESCO, poetry magazines, literary journals, and countless others, sought his talents as critic, author, and editor. Eight universities conferred honorary degrees upon him.

Canadiana was Dr. Pierce's specialty; he was devoted to all things Canadian. His life's concern, and indeed his memorial, are recorded in the Ryerson Credo which he outlined at his retirement:

"We should strive to build a covered bridge between East and West, because we are one country; between French and English, because we are one people; between Catholic and Protestant, because we are one in the brotherhood of the spirit; between the learned and the unlearned, because we are before all else teachers and interpreters. We should at all times respect the decencies of all of them; respect the value and dignity of the individual and insure his right to speak and be heard; respect the intangibles—the things that are priceless, and that money cannot buy."

OBSERVER

DECEMBER 15, 1961

An Editorial Report

From The World Council

(This report was written early in the Third Assembly. Fuller reports will be published later.)

New Delhi, India.—It is obvious now that the World Council of Churches has come a long way since its first meeting in Amsterdam, 1948. Most of the fears its friends and critics then had have been dissipated.

Dr. Visser 't Hooft, the general secretary, says that "Christian unity is no longer a concern for the few but the preoccupation of the many." He adds that great churches that once scarcely spoke to one another, are now happy to have discussion and work together.

In the first days of the assembly certain things happened, and other things emerged, which appeared to us and to those whose judgment we trust, to be significant for Christians everywhere.

Importance of Asia

First the meeting-place itself! New Delhi had many practical disadvantages. But from the Indian music in the great processional, through the opening service conducted by the Patriarch of the ancient Mar-Thoma Church in India, founded by St. Thomas, and the sermon by Dr. U Ba Hmyin, we realized why we were in Asia.

Christianity has taken root here. But Asians say its trappings are too western —western hymns, western music, western dress!

The assembly met in New Delhi to dramatize the truth that Christ is the light of the whole world. He is no European or North American Christ. The voices of Asia were raised and the ears of the west were open.

African and Pentecostals

Reporters from the great dailies of North America were all interested in the application for membership of the Orthodox Churches of Russia, Poland, Roumania and Bulgaria.

But others saw still greater significance in the entry of two Pentecostal Churches from South America, and 17 churches from Africa. The Pentecostals found their way to ecumenicity along the path of friendly co-operation with other churches in South America. The welcome to them was warm. We wondered if sometime Nazarenes, The Church of God, and others might join, too.

It was significant that Dr. Billy Graham accepted an invitation to attend the council as a guest, and to take a small part in the service.

As for the new African members, in a land where autonomous churches are developing apace with the independence of nations, they were founded by missionaries and are deeply endowed with the ecumenical spirit.

Three groups of island churches from the South Pacific also applied, and were received into membership. The Presbyterian Church of the New Hebrides, the Evangelical Church of New Caledonia, the Congregational Church of Samoa, were bought with the price of martyrs' lives and blood—some of it Canadian.

Dr. 't Hooft warned that when churchmen speak of the divisions between east and west, they do not mean political divisions. For the church was separated east and west, nearly 1,000 years ago.

The Orthodox Solid

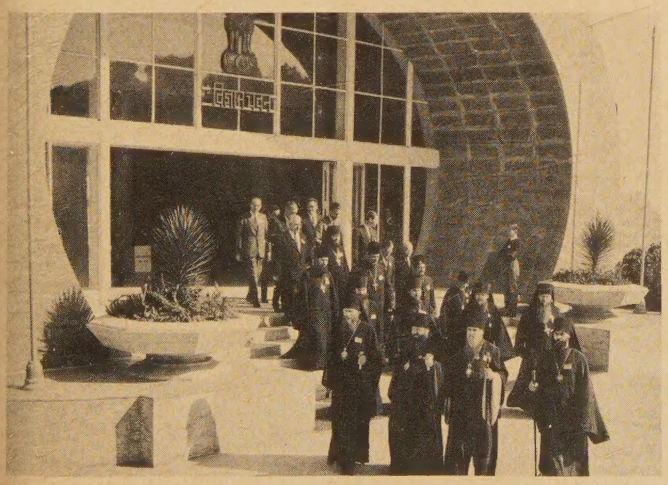
It has been a great triumph for the WCC that the Orthodox Churches have given it such support. The Russian Church and other behind - the - curtain communions have not taken this step lightly. Their entry makes the Orthodox membership almost solid.

There is a changed attitude in the Vatican, too. In 1954 the atmosphere at Evanston towards Roman Catholicism was chilly. But since then Rome has had a new Pope. And in many parts of the world there is deep respect and affection between Christians of Rome and those not of Rome. Five distinguished observers from Rome attended the council. It would be foolish to raise false hopes here, but at least there is dialogue and in some areas friendly co-operation. And one realizes that while Rome may claim spiritual infallibility, it does re-interpret its dogmas.

As has been expected for some time, the International Missionary Council and the WCC integrated. Here, in a sense, the young showed the way to the old. The need for unity was first felt most keenly among missionaries over half a century ago. It was so apparent that Christians had much more in common than they could possibly have to separate them.

So the International Missionary Coun-

(*concluded on page* 31)



Russian Orthodox delegates at New Delhi leave the assembly hall for opening procession.

WCC photo

Cover Story

THE

Photostory by E. L. Homewood

The familiar melody of "Hark the Herald Angels Sing" fills the church as the junior choir processes for the annual Christmas gift service and chancel presentation of The Nativity. Behind the scenes, gauze-winged angels chatter happily, and a tired page-boy relaxes after having his make-up applied.

The Nativity will be portrayed over and over again during the next ten days, in all sorts of costumes and settings, in many countries and languages.

In most churches—as in Christ Church, Clarkson, Ont., where the accompanying photographs were taken — no words are spoken by the actors. The entire Christmas story is told through their actions, and through the singing of choir and congregation.

And not even a doll is used to portray the baby Jesus. Mary's arms are empty; she cradles an imaginary baby in her arms as she leaves the chancel.

The Clarkson church give added significance to its Nativity presentation by combining it with a white gift service. The congregation adds its gifts of food, clothing and other merchandise to those of the wise men at the manger. Later they will be distributed to the less fortunate.

Wide-eyed shepherds see the star in the east, as angels hover round and proclaim the birth of Jesus at Bethlehem. No words are spoken during the portrayal; carols tell the story.

NATIVITY

Preceded by an angel, Mary and Joseph arrive for the census at Bethlehem.

The shepherds gather around the manger to pay homage to the newborn babe.

(Over)

ONTARIO

A message from

The Hon. John Yaremko, Q.C.

Provincial Secretary and Minister of Citizenship, about the TV Program

"LET'S SPEAK ENGLISH"

Many new Canadians in your community will want to tune into CBLT'S "LET'S SPEAK ENGLISH" on Channel 6. This program, which started October 7, can be seen every Saturday and Sunday at 12 noon and on Wednesdays at 11:30 a.m. for 26 weeks in all.

It's Not Too Late To Start

The program is still in its early stages. Perhaps you will mention it to those you feel would be interested.

Newcomers Who Learn English

—will find increased job opportunities;

—can mix socially with more people;

—can enjoy to the full TV, radio, films, the theatre, books, newspapers and magazines;

—will be able to share to the full in the lives of children and grandchildren;

—will be able to lead a fuller and more enjoyable life.

Take Advantage of this Opportunity

"LET'S SPEAK ENGLISH" is a program specially designed to teach English in the home. If possible, those watching the telecast should also attend English classes in the school nearest them. For information about these classes, phone EM. 3-1211, Local 2-2285. Books for the program may be obtained from the University of Toronto Press Book Department (WA 3-6611, Local 404), or borrowed from any branch of the Toronto Public Library.

GREETINGS

To all our friends, old and new, we extend warm Christmas wishes and sincere appreciation of your courtesies throughout the year. May 1962 bring you prosperity and happiness.

NATIONAL PAPER GOODS
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VANCOUVER

Stable Talk

Some hand is on the latch;
  Fast fly our fears.
As the door creaks open,
  Seems all our years

Have been but a schooling
  For . . . Bethlehem;
So our throbbing hearts speak
  What is in them.

Bright, and though fair, we say,
  To our tall Star,
The Child shall be fairer,
  Brighter by far.

No gods have we, save what
  Our old hands hold—
This frankincense, this myrrh,
  This goodly gold—

And these are the love-gifts
  We'll lay, with awe,
At the feet of the God
  Asleep in straw. . .

What word was't Mary breathed
  In Joseph's ear? . . .
Undo the door, my love.
  Magi are here.

—Johnstone G. Patrick.

THE NATIVITY (*concluded*)

The wise men's gifts lie beneath the straw - filled cradle, as angels hover near-by and shepherds, wise men, and others worship Jesus.

And other gifts—the white-wrapped tokens from Sunday school children and their parents — are added to the symbolic gifts of the Nativity presentation. They will go to church missions for distribution to the needy.

The congregation having participated in the colorful and moving scene, Joseph and Mary lead the recessional down the long centre aisle to end the service. ●

How Canadians Share the Wealth

Christmas hand-outs aid thousands of less fortunate citizens every year; here's a glimpse of what the churches do with your cans and cash

by E. L. HOMEWOOD

HEAVILY-LOADED cars ply the North Road between Hudson Bay, Sask., and The Pas, Man., just before Christmas. At the wheels are conservation and RCMP officers, and a United Church minister, the Rev. Irving Fraser of St. Stephen's Church, Hudson Bay. They are off on an annual outing — to distribute hampers of food, clothing, blankets, books, and toys to about 25 unemployed or low-income Indian and Métis families in the area. They bear the gifts of the Hudson Bay congregation.

Not all Christmas welfare projects carried on by the church cover such a large area, or are as colorful and rewarding as the one at Hudson Bay. But it is a work that is being done by hundreds of congregations in Canada every year.

I surveyed about 25 United Churches, most of them Home Mission institutions, to try to find out what is being done and how they do it. Information came from 17.

Unemployment greatest cause

Most reported an increase as high as 20% in requests last Christmas because of unemployment. In fact, the job shortage was given as the greatest single cause of need. And reports that drinking ranked high as a contributing factor came from Glace Bay, N.S., Montreal, Toronto, Edmonton and Vancouver.

But the Rev. R. W. K. Elliott of Prince Rupert, B.C., said there was increased need last Christmas because it was a poor fishing year. Overcrowded living conditions, and the Indians' difficulty in transition into white society were also big factors.

Dr. Elliott reported that Friendship House last year served Christmas dinner to 160 single men, mainly Indians, and provided hampers of food, clothing and toys to 27 families. The gifts came from First Church in Prince Rupert, from Ocean Falls and Hazelton, B.C., and Montreal.

Economic and social segregation, and discrimination against Indians, were also cited as contributing factors by the Rev. R. A. MacAulay of St. Giles and All People's Church, Winnipeg. About 140 families were given hampers there last year. The Christmas cheer project had no connection with the church's year-round welfare work.

But at Montreal's City Mission, Christmas welfare is part of the over-all program, and gifts not used then are stored for distribution at other times. Many city and suburban churches send the mission the proceeds from their white gift services. Last year over $2,000 worth of welfare was distributed at Christmas, with 60 families receiving hampers. Assistance was also given to single persons and pensioners.

Another Montreal church, Centenary and St. Columba, gave out 45 family food hampers last Christmas, and 25 elderly people and shut-ins received smaller baskets of food and gifts. A party was held for about 60 senior citizens at St. Columba House, and some white gifts were shared with a local children's hospital.

Old age seemed to be the major cause of need at City Mission, although unemployment was a factor. "Like television's *Naked City* there is a story to be told in every contact; some to inspire, some to sadden our hearts," says the superintendent, the Rev. C. E. Armstrong.

Some of the behind-the-cases stories came to light in other churches surveyed.

The Rev. Alec Rice of Regent Park Church, Toronto, told of a family he visited on a cold December day. The father had been to the church seeking food. The shack in which they lived just south of the Regent Park redevelopment area, was being heated by the kitchen gas stove, as there was no fuel for the furnace. The four children sat down to a lunch of soup, fruit and one slice of bread each. The church immediately supplied more food, fuel, bedding and clothes, and contacted welfare authorities.

This was one of 117 families aided by Regent Park Church last Christmas. Gifts for the project came from a number of churches in Toronto East Presbytery.

Living in empty room

In Halifax, Brunswick Street Church heard about an elderly woman who was living in one room in her son's home. When a deaconess called she found the room empty, except for bare shelves on one wall. A bed, stove, carpet, table and other furnishings were sent, along with a hamper of food. Later a decorated Christmas tree was set up.

Nineteen churches in the Halifax - Dartmouth area sent proceeds from their white gift services to Brunswick Street Church. About $2,500 worth of aid was given, with 87 families receiving baskets delivered by men from downtown St. Matthew's Church. In addition, the Brunswick Street WA took gifts to old people's homes, and the CGIT delivered parcels to shut-ins.

Occasionally a church finds a needy family who won't accept a food hamper. The Rev. W. A. Burbidge of All

(*Over*)

People's and St. Christopher's in Hamilton, Ont., was unable to deliver one last year. The family had been suggested as a worthy case, and a check with the Christmas Bureau had revealed that they were in need of nourishing food. But they refused the food hamper, saying that there must be other families who needed it more.

Mr. Burbidge did find ten other families who needed substantial assistance, and sent smaller remembrances to 20 families. Churches in the surrounding area sent canned food, clothes and toys for distribution. White gifts from their own Sunday school were sent to the port worker in Halifax for use with incoming immigrants.

Delivery of food hampers has been discontinued in at least one centre. St. Christopher House, in a low-income area of Toronto, still carries out an extensive Christmas welfare program, assisted by a number of city churches, but invites fathers to come to the community centre to pick up the parcels for their families.

No embarrassment

"We want the father to appear as the provider to his children," St. Christopher House director John Haddad said. "This is what happens when he takes the gifts home, and there is no embarrassment for the family with strangers coming around." Last year 55 families received about $1,500 worth of assistance.

At least one church, Lakeview, at Port Credit, Ont., has asked its people to discontinue giving canned food at the white gift service. Cash contributions are made by children and adults. Half the proceeds are spent at Christmas and the balance put in a benevolent fund for use in emergencies. Last Christmas five families were given food parcels, and 20 shut-ins were aided.

In Winnipeg, Robertson Memorial Church Sunday school gave a white gift offering of $78 to aid refugees. To help out families in the low-income area Robertson serves, other churches sent about $1,000 and 80 cartons of toys, canned goods, and clothing. About $2,000 worth of Christmas cheer was given out; 130 families got hampers of food and toys, and 25 received clothing. During the year, the church assists about 450 families.

Another church that has a year-round welfare program is All People's Mission in Edmonton. It helps about 250 families every year. But last Christmas, baskets were sent to 138 families and 93 pensioners, and the church ladies served Christmas dinner to 118 single men. Value of the assistance was estimated at $3,000, with gifts coming from churches in the area and from city schools.

One of the smaller projects is that carried on by Warden Church, Glace Bay, N.S., where ten families were sent hampers last Christmas. St. Paul's Italian Church, Toronto, also aided ten families. "The greatest need among our people is jobs, especially for the people who have just arrived from Italy," said the Rev. Michael Di Stasi.

The church at Oak Ridges, Ont., sent food hampers to nine families last year. They used gifts from their own and several rural churches, and $100 given by the WA.

The largest United Church program in Christmas welfare is that carried out by First Church, Vancouver, where the Rev. Russell Ross estimated the assistance given last year at $7,000. Over 300 families were given food, clothing and toys, and 700 single persons got Christmas dinner and gift certificates or boxes.

Church people in many areas had a share in the Vancouver project. Several truckloads of gifts came from churches in Vancouver and the lower mainland and a few packages from other points in British Columbia, Alberta and Saskatchewan. Regular listeners to the church's radio broadcast also sent in contributions. Ninety percent of the assistance came from outside sources.

In fact, most of the churches surveyed received help from other sources and organizations. And some of them reported they had to keep a careful watch on what was received. "The gifts are not always new, and sometimes they are just cast-offs," one minister reported. Another said clothing was often shabby. Still another said that on several occasions half the goods given had to be discarded.

Usually a high standard

One minister reported that most of the clothing his church had received was excellent, "but some we would not give to anyone, and neither would the donors if they had to meet the recipients face to face."

But much of the assistance is of a high standard. A women's group at First Church, Timmins, Ont., sent 50 pairs of knitted mitts, along with other clothing, layettes, candy, and toys, for distribution at Hudson Bay, Sask. A local department store added dozens of toys to the gifts of the Hudson Bay Sunday school and the WA. Gifts were delivered to 100 Indian children.

"It was the greatest thrill of my life," said an RCMP constable who helped deliver the parcels, "and most satisfying to see the reaction of the children."

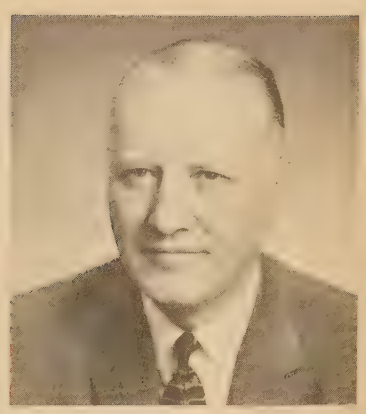
The Indian people expressed their thanks over radio station CKBI's

(*concluded on page* 24)

The Rev. W. T. Mercer, Superintendent of Montreal's St. Columba House, and missionary worker Helen Mack, sort goods (left) for Christmas hampers. (Right) children receive books at St. Columba.

An advertising executive ponders

The Gift of Christmas



Milne Studios

by WARREN REYNOLDS*

THE other night I took a stroll along Toronto's Yonge Street. The air was briskly chill, the shop windows were radiant with colored lights and the glitter of a thousand gifts. Against the dark sky headlines flashed in a luminous procession, spelling out news from half a world away.

The street was crowded with hurrying, busy people, each intent on his own errands. I heard the tinkle of a little bell . . . a small and wistful sound almost lost in the tumult of traffic, yet continuing with brave persistence amid the clamor . . . an unobtrusive reminder that for many, Christmas will depend on the generosity of the more fortunate. Farther down the street, towering peaks of lofty office buildings hid the stately Gothic lines of a great cathedral.

Strange chemistry

Suddenly I was struck by the strange chemistry of Christmas . . . the union of many elements in a crucible of time . . . a mysterious blending of Christianity and commerce . . . of showmanship and Salvation.

Amazing beyond belief is the fact that an infant born over 19 centuries ago could stir the world; that the streets of Montreal and London are tied up with holiday traffic, and the stores of New York and Paris and Toronto crowded with shoppers.

For a few moments I stopped and watched the faces of my fellow men. An executive hurried by with a bulging briefcase. A youthful mother with a wide-eyed child lingered before a fairyland of toys. An old man slowly and rather fearfully made his halting way across the street. A young boy and girl, arms entwined, floated past, deep in their own bright and mysterious world of first love.

Around all these people flashed and glittered the magnificence of a great city moving towards a day in December when the Christ child would be remembered by some and forgotten by many. Idly I wondered what could happen if the moving electric sign were to suddenly spell out the words "Christmas Banished by International Agreement." Would it really make a difference to a world that seemed to take so seriously the material and to relegate the spiritual to a secondary place?

An assessment

Later that night I sat in my study and tried to assess what Christmas means to me this year . . . and what it has meant to me in other years and in other places. Memory washed away the mist of time and I remembered childhood years and the familiar things of Christmas Eve . . . the midnight sorties to a frosted window to try and catch a glimpse of reindeer and a sleigh etched against the moon . . . the desperate struggle against sleep to hear a rustle of fur and a tinkle of bells from the chimney.

In my childhood, Christmas was anticipation decked with holly, moving to the familiar rhythm of Christmas carols. It was the legend of Scrooge and his redemption, of holidays spent exploring snow-frosted hills. In my home and my Sunday school were pictures of shepherds following a distant star to a manger bed, of wise men and their gifts journeying from the East to pay homage to a child above whom the angels hymned their chorus of exaltation to a world weary of waiting for deliverance.

But *is* this Christmas wonder just a childhood experience? Is it one of those things of which we are to say later, "When I was a child, I spoke as a child, I understood as a child: but when I became a man, I put away childish things"? Is the miracle of Christmas a wonder we outgrow or one which grows with us? If we ponder the Christmas event deeply enough, we discover it's a growing wonder.

It is very easy to become so entangled in the daily business routine that we forget man does not live by bread alone. Many of us have been immersed for weeks in Christmas promotions of various kinds. In the days until December 25, we will be surrounded by a welter of Christmas cards and Christmas lists, and playing the annual Christmas guessing game of what we should do about Dear Aunt Millie. Christmas Eve will see us dashing into a drug store to find a last-minute gift for someone whose name somehow got misplaced in the annual Christmas sweepstake. It is understandable that on Christmas Day we may feel the need of a tranquillizer more than a turkey, and our most heartfelt words on Christmas night may be: "Thank heavens, *that's* over for another year."

It is not easy to detach ourselves from our times and our problems, to enter another realm; that, however, is the challenge of Christmas.

Million reasons for doubt

In this year of 1961 it is very simple to find a million reasons for doubting the truth of the promises of God. If we raise our eyes to the sky the thought is present that the Milky Way is the highway for H-bombs; that among the stars the satellites sweep and that a winking light in the heavens may be the gleam of sudden death from some new and terrible weapon of war. Where Christ walked, the sentries stand guard, and "Peace on Earth, Goodwill to Men" may have a mocking echo.

It's an unlikely world for the Prince of Peace.

Our Lord came to earth when hatred, ignorance, disease and poverty stalked the land. Nation warred against nation; unscrupulous money changers were in

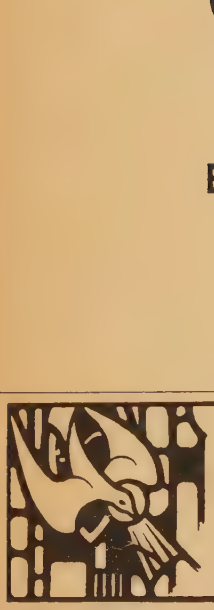
(*over*)

**Mr. Reynolds is president of Ronalds-Reynolds & Company, advertising agency*

Christmas Greetings

FROM

EATON'S OF CANADA



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DOMINION SECURITIES CORPORATION LIMITED

Established 1901

Toronto Montreal Vancouver New York London, Eng.

the Temple; payola in the market place and over all the land was the fear of Herod. The people looked for a savior coming with armed legions to liberate with fire and sword. Instead, they were given a child — not born to the purple raiment of conquest, but wrapped in swaddling clothes and lying in a manger. His life was lived on the highways and byways, his shelter the sky and his bed the earth. Yet this man changed the world.

Uncounted millions have acknowledged that he spoke the truth. While the temples of pagan gods crumble into dust his cathedrals still point their spires to heaven and he lives eternally.

Surely a miracle lies at the heart of Christmas, and on December 25 it is well to re-assess the standards by which we live.

In this great country we have produced, through hard work and ingenuity, constantly higher standards of living. Today, we can truly say we have an economy of abundance. But our standard of living is measured in comfort and possessions. Will the heritage we leave our children be nothing more than status symbols?

Hand in hand with our standard of living we can have a fullness of life.

On this Christmas of 1961 we might do well to humbly read again those eternal words that are engraven on the heart and conscience of the world; read them as if we had never heard them before; read them as the answer to our perplexities, our anxieties, our hopes and our fears; read them, and know that there is a solution to our problems and a personal message for each of us:

> Who first heard the Heavenly tidings of great joy? It was the shepherds who were faithfully giving themselves to their flock, keeping watch over them by night.
>
> Who first saw the star over Bethlehem? It was the "Wise Men" looking for a king to whom they could bring their gifts.
>
> The symbolism of the Nativity is the wonder and the glow and the glory of the Bethlehem event come to those who were giving and serving.

To this story, nothing can be added. At a time when we go into a new year full of uncertainty—in these days when we are hungry for personal security—our answer is here in the gift of Christmas.

This gift we cannot receive with our open hands . . . we possess it only when we open our hearts.

When enough of us do, then surely we will know Peace on Earth and Good will Toward Men. ●

The story of a carol

(Photo—Bethlehem in 1961)

Homewood

Phillips Brooks remembered

Bethlehem on Christmas Eve

by VINCENT EDWARDS

OF the tens of thousands who will join in singing "O Little Town of Bethlehem" this Christmas, probably not one in ten is aware that this popular carol was originally written for a group of Sunday school girls and boys.

Its author was the beloved Bishop Phillips Brooks. He wrote it in 1868 when he was the 33-year-old rector of the Church of the Holy Trinity in Philadelphia.

Few noted clergymen ever showed such a fondness for Christmas. Whenever the happy season rolled around, it seemed as if Phillips Brooks caught an added glow of happiness. His spirits fairly overflowed with his wholehearted glee in the Yuletide.

The Boston-born rector had a natural gift as a rhymester, and it was no trouble at all for him to break out with some appropriate verses. At Christmastide his feelings found expression in such popular lines as

"Everywhere, everywhere, Christmas tonight!"

and

"The earth has grown old with its burden of care
But at Christmas it always is young."

At his Philadelphia church, Mr. Brooks had already attracted a great following. When he preached, seats had to be set up in the aisles. He was especially beloved by the children of the Sunday school, for Phillips Brooks was one of the kindliest and jolliest parsons who ever lived, and he always took delight in the singing of so many girls and boys.

When the Christmas season arrived in 1868, a program had been planned in which the Sunday school children would have a part. Mr. Brooks decided to write a carol for them to sing. Only three years before he had made a visit to the Holy Land, and he was suddenly overwhelmed by a desire to let all these boys and girls know what it had meant to stand under the quiet stars of the Bethlehem sky on Christmas Eve. Almost before he knew it, his pen was busy and he was putting down some verses:

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee tonight. . ."

Line by line the rector continued until five stanzas in all had been completed. How astonished this humble clergyman would have been if somebody had revealed that he had just written a carol that would be some day sung all over the world!

It is one thing to have the words of a beautiful carol and quite another to lack the music to which they can be easily sung. In his sudden need Mr. Brooks went to the nearest musician he knew. This was Mr. Lewis Redner, the organist and choir leader of his church. On certain occasions he had proved himself quite adept as a composer.

Mr. Redner at once recognized the beauty of Mr. Brooks' stanzas, and he must have been equally inspired for his part. Only a day remained before the Christmas service, but that very night he woke up from a sound slumber with the lovely tune *St. Louis* ringing in his mind.

When the Christmas program took place, there was a happy outpouring of children's voices in the new carol, and it made an immediate appeal to all listeners. Gradually it came to the knowledge of singers in other churches all over the country, so that in time it was given a place in most hymnals. *"O Little Town of Bethlehem"* is now one of the Yuletide's most familiar carols.

Yet, today when it is sung, not many

(*concluded on page* 24)

Did your church help?

The Interboard Committee For Recruiting on Church Vocations
85 St. Clair Avenue East, Toronto 7, Ontario

THIS WAS WHAT WE NEEDED	PERSONNEL NEEDS FOR 1961 (As stated in Observer Jan. 15/61)	APPOINTMENTS MADE IN 1961	THIS WAS THE RESPONSE
WOMEN WORKERS:			
Deaconesses and Christian Education Workers for Local Congregations	30	7	23 short of need
(Husband and Wife) for a School Home	2	—	2 short of need
Church Extension Workers	2	-	2 short of need
Rural Community Workers	3	2	1 short of need
Inner-city Worker	1	1	need fulfilled
Workers among Indians	2	—	2 short of need
Workers among Chinese	1	—	1 short of need
Nurses, including 2 Superintendents	9	—	9 short of need
Nurses (Angola 3, India 4, Korea- 2)	9	1	8 short of need
Doctors (Angola - 2, India 2)	4	- -	4 short of need
Teachers (Angola 4, Hong Kong - 2, Japan -2, Trinidad - 5)	13	3	10 short of need
Social Worker (Angola 1)	1	—	1 short of need
Church Workers (N. Rhodesia, Copperbelt Presbytery-- 2, Northern Presbytery -2)	4	1	3 short of need
Evangelistic Workers (India—2, Korea—2, Trinidad - 2)	6	1	5 short of need
Counsellor (Chaplain) for a High School (Trinidad)	1	–	1 short of need
*Physiotherapist (India)		1	need fulfilled
THE BOARD OF HOME MISSIONS:			
Volunteers for Indian Work	47	49	need fulfilled
For Medical Work	13	15	need fulfilled
For Downtown and Institutional Work	16	13	3 short of need
Larger Rural Parishes	5	5	need fulfilled
Frontier Service	5	3	2 short of need
Hospital Chaplains	4	5	need fulfilled
Marine Missions	2	3	need fulfilled
THE BOARD OF OVERSEAS MISSIONS:			
Ministers: Angola	2	0	2 short of need
N. Rhodesia	1	3	need fulfilled
Hong Kong	1	1	need fulfilled
Japan	2	0	2 short of need
Korea	2	1	1 short of need
Trinidad	1	1	need fulfilled
Doctors: Hong Kong	1	-	1 short of need
India	1	-	1 short of need
Korea	1	– -	1 short of need
Angola	1	- -	1 short of need
Teachers: Hong Kong	1	1	need fulfilled
Japan	2	-	2 short of need
Korea	1	—	1 short of need
*Technical Assistance: Korea		1	need fulfilled
Brazil		1	need fulfilled
India		1	need fulfilled
*Radio Station DYRC, Dumaguete: Philippines		1	need fulfilled
*Dentist (Short-term): India		1	need fulfilled
BOARD OF COLLEGES AND SECONDARY SCHOOLS:			
Ministers of the Word & Sacraments	200	174	40 short of need
THE BOARD OF EVANGELISM & SOCIAL SERVICE:			
Social Worker for Girls' School	1	—	1 short of need
Director of a Home for Unmarried Mothers	1	2	need fulfilled
Counsellor for Girls (Counselling unwed mothers, juvenile delinquents, etc.)	1	—	1 short of need
Superintendent of a Home for Senior Citizens: (1 Montreal, 1 Vancouver)	2	2	need fulfilled
Assistant Superintendents: (1 Montreal, 1 Toronto, 1- Vancouver)	3	–	3 short of need
Housekeepers, Staff Nurses, Cooks, Assistant Cooks, etc.	—	—	short of need

*Not stated Jan. 1961 issue, but appointments made as needs arose.

Personnel budget for 1961

Report and Opinion

• Cover Design

Prudence in Parsonage

By JEAN SHILTON

I HOPE you like the cover design on this year's Christmas family worship service folder. Well, whether you like it or not, I hope you pay attention to it. We thought it was a design you couldn't ignore. It's a bright red folder with a simple manger, crown, and Star of David, framed by the words: His name shall be called Emmanuel which means God with us.

Four times a year I take the early morning bus that passes our house and arrive in Toronto in time for the meeting of the Committee on Adult Work and Family Life of the Department of Christian Education of the Canadian Council of Churches. One of our jobs is to publish this Christmas family service, which, in the United Church, is offered to ministers to be used as their greeting to their church families.

Last year we chose a cover design which was pretty "far out" but later lost our courage and settled for a more traditional design. There seemed to be a feeling that the church wasn't ready for modern art. Somebody thought that the people would like it but it would never get past the clergy. But somebody else said that you couldn't blame the clergy; it was the people who couldn't stand anything new.

This year the committee was of a different mind. We rejected all the pictures of carollers and candles and pretty poinsettias and chose the design that we ourselves thought was best.

"I like it because it really says something," opined one committee member.

"I'm so tired of mere prettiness in Christmas designs," said another.

I agree with both of them. So many of the pictures we use to embellish our religion are just sentimental nothings and Christianity deserves better. I think the pictures on our church calendars and Christmas folders ought to shock us into a second look and then they ought to say something important about the Christian faith. This year's Christmas family worship greeting does just that.

• Real Remembrance

Letter from Africa

By GARTH W. LEGGE

RECENTLY we celebrated Remembrance Day here. Or rather, we didn't. An open air service at the Kitwe Cenotaph was scheduled, in which African and European clergy and veterans were to participate. But the night before and right up to service time, we had a torrential sub-tropical downpour and the memorial service had to be cancelled. We're not all that soft in Rhodesia; just remember that the vast majority of Africans do not possess raincoats.

For most African people, the failure to hold the service mattered very little anyway. Some Northern Rhodesian Africans had served in H.M. forces during World War II, but for most the war had very little real meaning. Moreover, African Christians as a whole are opposed to remembrance services. In their view, such services are perilously close to the worship of spirits which belongs to the ancestral religion they have abandoned.

Europeans here, on the other hand, in common with most people in Canada or Britain, regard the annual service as an occasion of solemn, if fleeting remembrance of costly sacrifice. Veterans' organizations such as the British Empire Service League (BESL) and the Memorable Order of Tin Hats (familiarly called the MOTHS), abound in Copperbelt towns. Ironically, although black and white fought and died for the same cause during the war, the veterans' clubs here are strictly segregated. But such a melancholy fact did not prevent the poppy-day canvassers in town — all European ladies — from standing near large posters which displayed a European soldier and an African soldier side by side in the semblance of comradeship.

This is the world in which little Canadians grow up into little Rhodesians. Yesterday, in preparation for a remembrance service, I was looking at my Canadian veteran's discharge badge, with its three maple leaves. Our three-year-old, seriously examining the badge, asked in a Rhodesian accent: "Daddy, what are those? Are they jacaranda leaves?" Acculturation has set in. The wee thing knows nothing of the maple leaf, but daily she plays on a carpet of vivid blue blossoms in the leafy shade of our magnificent jacaranda tree. Will she learn not only the natural splendors of this wonderful and vigorous young country, but also how to play her part with all the young of this land in building a nation in which every human contribution will be fully utilized for the well-being of all?

Now we are looking forward to Christmas. In the toyland section of O.K. Bazaars, the Rhodesian equivalent of 5 and 10 stores, dozens of pairs of eager eyes peer out from faces black, white, and colored, scanning the magical array of dolls and toys. On one of the display windows, a smattering of artificial snow has been sprinkled. A small voice beside me pipes up: "Daddy, what's that stuff?" Visions of the blustery Canadian December day on which she was born rush to mind. But in Rhodesia snow is forgotten. Instead great outdoor services of carols by candlelight under a balmy southern sky will signify Christmas to youngsters.

Yet in these wonderful weeks the same joy descends upon old and young in Rhodesia, as in Canada. For what really matters is the coming to all men of Him who is called Wonderful, Counsellor, the Prince of Peace. Here's a remembrance day that can truly unite us within Rhodesia and around the world.

Mrs. J. Shilton

Rev. C. Legge

Rev. J. S. Bole

Philip Barron

• Hints of the Mystery

Caistor Corners

By J. SHERIDAN BOLE

IF you were to ask me what Christmas means to me I would reply: something ineffable, as love is ineffable; something of a mystery, as life is a mystery. It is not something I know in its fullness, but of which I have only hints.

As when in childhood, early on Christmas morning, barefooted and in my little nightgown I crept down the back stairs of my home, pushed open the door at the foot and saw in the far corner of the kitchen my first Christmas tree. There it was! The little cedar tree I had pulled home from the woods, leaving behind me a trail of blue in the white afternoon snow. There it was, my homely little tree, now glowing with magical light — a light it did not have the night before—its tinsel and its bells and the bright star at its top shining with incomparable beauty. For love, in the hands of my mother, had visited it and had transformed it. As I stood there caught in the spell of its loveliness I whispered, "Christmas! Christmas." And I had a hint of the meaning of Christmas.

It is a gleam from behind a curtain briefly drawn aside. I saw it shine out once on the face of a child of seven. I had driven her home from her first Christmas concert held in the village church. She was a fragile bit of beauty, crippled, with one limb shorter than the other and when she jumped from my car she happened to land unevenly. I saw a twinge of extreme pain, like a dark cloud, pass across her face. But only for a moment, for it was succeeded by the light of the joy she had known at the Christmas concert. I saw the radiance shining from behind the curtain of pain and caught a hint of what Christmas means.

With the passing of the years I still peer into a mystery of which I have only hints. I drive along a country road, the white fields stretching on every side to the far horizon. It is the night of the Christmas concert in our little church. The windows of the church are radiant with light and the beams run to meet us as we ride. Within, I know, are excited children waiting to portray on a wooden platform the story of a journey made by shepherds and wise men across dark hills to an inn and a manger. Soon I will hear their treble voices proclaim, "Unto you is born a Saviour, which is Christ the Lord." So hints of the mystery come to me in a little church on a country road.

And I know when Christmas comes again with all its gay confusion and lovely disorder in the home, at the end of the day I will kneel by my bedside to quietly thank God for the peace that somehow the blessed day has edged into my heart. Without consciously directing my thoughts I will think again of a lonely street in a faraway town, and I will repeat for my prayer, the words of the old story told by St. Luke, "And there were in the same country shepherds abiding in the field." I will travel with them to Bethlehem and find "Mary, and Joseph, and the babe lying in a manger."

This, too, will be only a hint of what the ineffable love and mystery of Christmas is, but it is all I know; and it is enough.

• Religion on TV

Letter from London

by PHILIP BARRON

WHATEVER else may be said about commercial television, its advent in Britain has had a galvanizing effect on the religious output of TV as a whole. In 1955, when "independent" TV began, the BBC was devoting to religion only about 30 TV minutes a week. At present, the combined weekly total in the two services is upwards of four hours, of which some two-and-a-half hours is contributed by ITV.

The Independent Television Authority (ITA), the body set up by the government to control commercial TV, arranged at the outset to have guidance from the Central Religious' Advisory Committee (CRAC) — the same committee that was already advising the BBC. As this large body met only twice a year, there was also created a panel of religious advisers to deal with day-to-day matters.

A church service is now broadcast regularly on ITV each Sunday. On three Sundays out of four, a magazine program for young people, the "Sunday Break" is shown, then a half-hour program of religious interest — often a discussion of a key topic by well-known churchmen.

Several companies have also originated their own programs. One station ran a successful series of half-hour programs in mid-week, while a majority of stations end each day's broadcasting with a short epilogue.

Several companies have introduced training courses for clergy, and the setting up in 1959 of the Churches' Television Training Centre provided a much-needed school where groups could be trained regularly in the difficult art of broadcasting. With the help of Lord Rank, the centre has been equipped with closed-circuit TV and all the latest gear.

Recently, for the first time, about 60 people intimately concerned in the preparation of religious TV programs—producers and their clerical advisers—met for three days in Oxford for a consultation, arranged by the ITA. The appointment of producers specializing in religious programs has created a small band of gifted, and I think one might say dedicated men, who are constantly searching for new ways of communicating Christian ideas to the vast public now found in front of TV at church service times.

These ITV producers have come up

(*concluded on page 24*)

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About Books

by Grace Lane

"To an open house in the evening Home shall men come"

. . . wrote G. K. Chesterton in his haunting, *The House of Christmas.*

One of the blessings of this season is that for a period of at least two weeks imagination and emotion become respectable. Humans can quote poetry; they are allowed to *feel*, without being condescended to by a world which exalts cleverness and eschews insight, which declares, by implication at least, that above all things, you must "know the dope"; that compassion and sympathy are signs of weakness and stupidity.

You'll find two books of verse reviewed this time, as well as mention of "some relevant poems" by Thomas Hardy. Sometimes a poet has a word so timely that it startles you. These lines, from *Stars* by Marjorie Pickthall, might have been written last night instead of 30-odd years ago.

"And planet-dust upon the edge of space
Looked down upon the fretful world, and I
Look up to outer darkness unafraid
And see the stars that sang when earth was made."

Merry Christmas!

Ashley and Crippen

Reviewer's Choice

The late Dr. Lorne Pierce, FRCS, was for 40 years the distinguished editor of The Ryerson Press. He was a graduate of Queen's and an ordained minister. Someone once remarked that his degrees, if all listed, would require a whole foot of print. Almost every university in Canada has honored him at one time or another. None made him happier than the D. és L. conferred by Laval, a Roman Catholic institution. His review of Dostoevsky's books was likely his last bit of writing. He died on November 27th, as this was going to press.

FYODOR DOSTOEVSKY—The Incomparable Novelist.

Sir Joshua Reynolds closed his presidential address before the Royal Academy with these words: "And now, gentlemen, I have but one name to leave with you, and it is the incomparable name Michelangelo."

I give you for the Christmas season one author and one book. The author is the incomparable Dostoevsky, and the book is *The Brothers Karamazov.** If one has not time for the whole novel, then read Chapter 5, Part V, "The Grand Inquisitor," the return of Christ the King to a Spanish city during the mass burning of heretics presided over by the Cardinal Archbishop, the Grand Inquisitor. The time was the Sixteenth Century, but it might be any time, even today.

Some readers are baffled by the swirling tide of characters, the turbulence and violence, and often the artistic chaos of a Dostoevsky novel. But for those who persist, he can become one of the most fruitful experiences of a lifetime. To those who teach or preach, to counsellor or psychiatrist, a deep understanding of Dostoevsky seems imperative.

Turning to Dostoevsky for the first time one would do well to begin at the beginning, and read his first books, *Poor Folk* and *Ten Years in a Dead House* (his Siberian prison). Here we meet him at the outset of his career, laying the foundation for his unflagging study of the problem of good and evil, his deep compassion for mankind, above all for man himself, in his social, religious and private life, and his faith in the refining culture of suffering, especially where one suffers with and for another.

The Idiot is Dostoevsky's attempt to re-tell in the Russian manner the age-old legend of Parsifal. The idea appears in other great literatures — a character without guile, whose simple goodness confounds the wisdom of the wise. *Crime and Punishment* finds Dostoevsky at the height of his powers, offering

(*concluded on page 22*)

**The Brothers Karamazov, translated by Constance Garnett, Everyman's Library. (through J. M. Dent).*

YOUNG FRY

Fancy does not fly here

The Secret World of Og (by Pierre Berton). Mary Brandon, reviewer.

Pierre Berton's new book for children is disappointing.

He has apparently taken his own five children as the main characters, and involved them in a fairy tale. Going down through a hole in the floor of their playhouse, they arrive in the world of "Og." This is a place of colored mushrooms and a shining river, peopled by little green creatures with large floppy ears. Here the children have various adventures, and find all the toys and comic books that they have left out in the rain at home, and which the little green men have seized and brought to their own domains.

Mr. Berton's children are obviously charming, and must be enthralled to have a story of their own, but the touch of magic which makes a fairy tale, is definitely lacking. A small child would find five children (all with their names beginning with "P"), a little difficult to keep straight. An older child won't find the story entertaining enough to hold his interest. Not even Mr. Berton's worst enemies (if he has any) could deny his talent for vivid writing, but he is not at his best as a children's story-teller. This little book just doesn't get off the ground. (McClelland and Stewart, $2.95)

STUDY TABLE

A Look at Ourselves

Canadian Society (edited by Bernard R. Blisher, Frank E. Jones, Kaspar D. Naegele and John Porter.) A. W. Currie, reviewer.

This collection of essays on sociology and social anthropology is an exciting book. It deals with population, immigration, married women workers, the medical profession, labor unions, the army, and the economic élite. Other essays discuss Indians, Doukhobors, Hungarian immigrants, religious sects, the connections between religious affiliation and political behavior, French- and English-speaking Canadians, and social stratification.

Church people will be especially interested in such statements as these: "Canadian society, then, is a worldly and a religious one. It has a Protestant flavor. As such it values practical accomplishment, getting things done.

"In Canada, social change seems accompanied by a special kind of inner dialogue. It is as though often this dialogue were three-sided. One might speak of three religious contrasts: the Roman Catholic (especially in its French-Canadian version); the Anglican; and the Calvinist-Presbyterian variations. . . The triangle is embedded, as well, in the wider contrasts of Christian, Jew, and the many who are neither." . . .

"The Roman Catholic parish can fulfil its function ideally . . . when it is superimposed upon an isolated local community whose whole population not only is Catholic but can readily be held, without outside interference. . . In the city, the more secular-minded urbanite will remain satisfied with a minimum of religious practice."

United Church members may want to quarrel with some opinions expressed in the book. For example, one author states that the United Church was slow in starting effective radio broadcasting. Also, it insisted on an Arts degree as a prerequisite to theological training. The result was a decline in the number of recruits for the ministry, the withdrawal of the United Church from many rural communities, the rapid growth of sects, and by inference, the start of Social Credit. United Church men will also wonder what significance attaches to the statistic that with a membership of 20.5% of the population, their church has only 17.6% of the directors of large corporations.

All in all, this is a worthwhile book. Even in its lack of a common theme, and integrating thread of thought, it reflects the true nature of Canadian society. (Macmillan, $7.50)

Education for Mission (by J. Allan Rank) James Ormiston, reviewer.

Don't be scared off by the title. This book is vivid and interesting. Here are up-to-date ideas and methods for starting a revolution among ministers and Sunday school teachers.

"That every Christian is involved in the church's mission," is the central affirmation of this book. Its unique contribution lies in the author's stimulating presentation of the "how" and the "why" of this important subject.

The mission of the church abroad is treated in terms of partnership and encounter with the people and conditions in distant places. No less important is the mission "on the spot." Practical application of theory, "what to do with visiting missionaries"; such questions are asked and well answered.

The author has caught the concern of those who seek to awaken the local church to the deeper implications of mission and has pointed them to possibilities they never imagined were there. (Ryerson, $2.95, paperback $1.95)

ARMCHAIR

A Woman's Influence

Some Recollections (by Emma Hardy), Grace Lane, reviewer.

The reader cannot help wondering whether, if the "Recollections" had been published earlier, Emma Hardy would have been so disregarded in the shorter biographies of her famous husband, Thomas Hardy. Apparently she profoundly influenced his later work, at least.

Here, in an open, almost naïve way, she writes of her childhood and early years. In the main they were happy, and this adds a poignancy to the pages. It is not great writing, although now and then she paints a vivid picture in a phrase or two: "At the Stonehouse end was our dancing school, a very large one, kept by a Mrs. Williams, wonderfully fat and light-heeled, who kept her husband reading his paper and smoking comfortably in the back-parlour."

The most exciting section of the book is entitled, "Some Relevant Poems by Thomas Hardy." Here, well-known lyrics are placed beside bits of Emma's journal and the source of his inspiration is immediately apparent. Not only does a passage supply the theme; often he gets a telling, nostalgic phrase direct from her pen. "Beeny Cliff," an old favorite of mine, takes on a whole new quality when you read first, "scampering up and down the hills on my beloved mare . . . my hair floating in the wind," and then his line, "and the woman riding high above with bright hair flapping free." (Oxford $3.25)

Green Arrows (by Charlotte Ross Clements). Alice Ann Dorey, reviewer.

In her first published collection of verse, Mrs. Montagu Clements has chosen a range of themes which includes Northern Ireland and Western Canadian life. There is beauty in the sharply etched vignettes and a deep philosophy of living shines throughout each of the 71 selections. Whether in poetic prose or rhymed accents, there is always the acknowledged certainty "that we are children of a far eternity." These lyrics are recommended as highly readable. (W. Foulsham Co., $2)

Sparks on the Wind (by Morton D. Prouty, Jr.) Alice Ann Dorey, reviewer.

When a business man in Alabama finds time to look about him and translates what he sees into poetic writing, we have verses on "the heart of a twisted tree"—"the sky, the mountains and the endless rolling sea." He sees beauty everywhere in nature.

He also has time to serve as a Sunday school teacher. A good number of these 56 selections could be used in devotional services, portraying as they do "The Hand of God." (Ryerson, $2)

In a Nut Shell

The Parliament of Canada (George Hambleton, Ryerson, $3.50)

An informative and easily read book. It traces the development of representative and responsible government, and explains what Parliament actually is and how it operates. The author's concern is that the democratic system will function efficiently. To insure this a well-informed public opinion is necessary. (Ralph Davidson)

Technology, Community and the Church (H. Cunliffe-Jones, G. R. Welch)

A rather spotty treatment of an important subject. The thesis, technology is made for man, not man for technology, raises questions that the church and society must face. More useful as a

(*over*)

CHURCH PERSONNEL REQUIREMENTS

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Bermuda — Wesley Methodist Church, Hamilton, vacant 15th July, 1961. Ministers interested write G. A. Ashford, Recording Steward, P.O. Box 65, Hamilton, Bermuda.

Highgate, Ontario, minister required immediately, two-point charge. 5 miles paved road between churches. Modern furnished Manse and Churches. Excellent schools. Interested ministers please write Mrs. Fred Reinhardt, Highgate, Ontario.

Morrisburg Lakeshore Drive United Church pulpit will be vacant November 1, 1961, due to minister's retirement after ten years' service. The church, parsonage and C.E. Building have a beautiful setting on the shore of Lake St. Lawrence. Salary over minimum. Interested ministers write to J. Harvey Johnston, Box 267, Morrisburg, Ontario.

Newmarket, Ontario, pulpit vacant 1st January, 1962. Ministers interested should write to Michael W. Steel, Secretary, Pastoral Relations Committee, 137 Wesley Street, Newmarket, Ontario.

Parry Sound, Ontario, St. James United Church pulpit will be vacant January 1, 1962. 1961 salary $4,500, plus $800 car allowance, plus fuel. Good eight-room oil-heated brick parsonage adjacent to church. Town of 6,000 with very good schools. Congregation of 550 families. Position to be filled not later than July 1, 1962. Interested ministers please write Mr. Brian Smith, Box 1353, Parry Sound, Ont.

Rodney - West Lorne pastorate vacant December 31, 1961. Salary above minimum. Furnished manse in West Lorne. Interested ministers please write or phone Mr. E. M. Padfield, Rodney, Ontario.

ASSISTANT AND RETIRED MINISTERS

Toronto-Rosedale United Church needs Assistant Minister, age 25-40, to take responsibility for Christian Education, some visiting and preaching. Fine opportunity for service and self-development experience in vital metropolitan congregation. Adequate salary and travel allowance, plus large heated apartment in Rosedale. Send resumé of education and experience to Norman T. Sheppard, Chairman, Pastoral Relations Committee, 10 Nesbit Drive, Toronto 5, Ontario.

ASSISTANT AND RETIRED MINISTERS–Contd.

Ryerson United Church, Vancouver, B.C., requires the services of a retired minister, or one near retirement, primarily for the purpose of assisting with the visiting program of the church. Interested ministers please write to Mr. Lloyd Magan, 7138 Marguerite Street, Vancouver, B.C.

Administrative Assistant required by large suburban Calgary church, with knowledge of and experience in U.C. organization and programming, and able to provide general assistance in the development, co-ordination and operation of C.E. activities. Interested persons please write St. Andrew's United Church, Elbow Drive at 82nd Avenue SW, Calgary.

HOSPITAL CHAPLAIN

Hospital chaplain for Montreal area. Clinical training in work with the mentally ill important, and some experience in reform and prison ministry desirable. Ministers interested please write, giving background and qualifications, to Rev. J. A. Breckenridge, Chairman Montreal Presbytery Chaplaincy Committee, 1800 Graham Blvd., Montreal 16, P.Q.

DEACONESS

Ryerson United Church, Vancouver, requires the services of a deaconess. Interested persons please write to Mr. Lloyd Magan, 7138 Marguerite, Vancouver, B.C.

CHOIR PERSONNEL

Organist and Choir Leader required for Queen Street United Church, Kingston, Ontario. Senior-Intermediate and Junior Choirs. Two-manual pipe organ. Opportunity for teaching. Reply, stating experience, qualifications and salary, to: Mr. Lloyd Foley, Chairman Music Committee, 148 Barrie Street, Kingston, Ontario.

Urgently required, Organist and Choir Director for St. Lambert United Church, St. Lambert, Quebec. Two-manual Casavant organ. State qualifications and salary expected, to Mr. J. Richards, Chairman, Music Committee, 7 Logan Street, Apt. 12, St. Lambert, Que.

Qualified Choir Leader - Organist for Northlea United Church, Leaside. Duties to commence in January. Adult choir leads morning worship, girls' choir the evening worship. Hammond organ. Some experience essential. Interested persons are invited to apply stating their qualifications, experience, salary desired and references, to C. R. Scott, 16 Donlea Drive, Toronto 17.

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discussion guide than as a definitive study. His conclusion: "Men come to the fullest recognition of the life of persons, not by trying to halt the march of science and technology but by giving them full rein." (David F. Summers)

Man In Whose Image (Wm. Lazareth; through G. R. Welch, $1)

Pertinent answers to the questions: "Who is God?" "Who am I?" Liberated by Christ from the forces of evil, Christians "find themselves by losing themselves" in a life of worship, fellowship and stewardship to God and men. A good little book. (H. D. Ranns)

Reformation and Catholicity (by Gustaf Aulen, Welch $2.75)

An important book in view of the entrance of the Orthodox Church into the World Council of Churches. The first two chapters review the Orthodox and Roman churches. Against this, the Reformation Confession is explained, its origins noted and development outlined. Chapters on liturgy and traditions give needed insight. The concluding chapter on Catholicity is especially valuable.

The translation is clear, concise, and in beautiful English. Swedish Bishop Aulen closes with the certainty that "Christ performs his redemptive work . . . by grace alone . . . even when the theological interpretations of what takes place are defective and inadequate." (Harvey G. Forster)

The Reviewers:

Alice Dorey is wife of former moderator Dr. George Dorey. . . Dr. W. A. Currie is professor in the political economy department University of Toronto. . . The Rev. James Ormiston is with the Board of Overseas Missions. . . Mary Brandon is a free-lance writer. . . Dr. Harvey Forster is former superintendent of All People's Mission, Welland, Ont. . . The Rev. H. D. Ranns spent many years in Saskatchewan pastorates. . . Ralph Davidson is a law student at Osgoode Hall, Toronto. . . David F. Summers is director, Religion-Labour Council of Ontario.

REVIEWER'S CHOICE

(*continued from page* 20)

a magnificent interpretation of the problem of atonement.

The Brothers Karamazov is to Dostoevsky what *The Tempest* is to Shakespeare, or the Ninth Symphony to Beethoven, a supreme manifestation of his genius. Looking deeply into the crypt and abyss of man's spirit, no matter how depraved, he can discover the godlike, and prove for himself again the infinite compassion and love of God. In "The Grand Inquisitor" chapter, Jesus comes to Seville on the day following the burning of 100 heretics by the dreaded Inquisition. The Cardinal recognizes him, and says: "Judge us if thou canst and darest. . . I joined the ranks of those who have corrected thy work." The Grand Inquisitor banishes him. There was no room, or any place for him.

The Question Box

Q. Do United Church ministers in training get instruction in public speaking? It is so difficult to hear what some of them are saying, especially younger men. Perhaps the first part of a sentence will be quite clear, but towards the end the voice will drop, so the whole meaning is lost.

A. Yes, they do, in all theological colleges. But ministers slip back into old habits and appreciate tactful suggestions when they are not making themselves heard.

Q. Ours is a small village church, but the largest of four on a charge. The minister lives here and goes out to the other churches. For years we seem to have had a change of ministers every two or three years. Most of them have come directly from college and some have been pretty good. But a lot of us think it would be better if they stayed longer. Some of the young people asked our last minister why they didn't stay. He said he still had college debts and felt he should go to a church that paid a larger salary. We pay the minimum salary. We could certainly pay more if we had to, for times are good here and the churches have no debts. My father is a steward and he says that if the United Church thought we should pay more, they would raise the minimum. Is this right? I think we get a Home Mission grant which we would lose if we paid more.

A. A congregation may pay whatever it can and wishes to, but not if it receives a mission grant for salary. If you want your church to pay more than the minimum, you should help it become "self-sustaining". Then you may pay as much as you like. A congregation has an obligation to look after the needs of a minister; also an obligation not to accept grants if it doesn't need them.

Q. What should a Christian woman do, when, after she has joined a women's lodge which is the "handmaid of virtue and religion" and has the noblest purposes, she discovers that membership in this lodge is possible only for white women? I find myself in this situation and feel that I should make a motion to have that hateful clause removed from the constitution and resign if my motion is not approved. Others tell me to stay a member and forget about that clause, or just resign quietly. Most members are close neighbors and/or members of my church.

A. This is one of the finest opportunities to make a Christian witness you will ever have. The best thing to do—if you have what it takes, and we suspect you have—is work to get the clause removed. If you can't, then resign and say why. You will find out your neighbors and friends will respect you, though they may not have enough character to follow you.

Q. In the United Church service does a bride promise to obey the groom and does he say "with all my worldly goods I do thee endow"? Or did I hear that somewhere else?

A. Somewhere else.

Q. I sit in church almost every Sunday wanting to believe what the minister says, but I just can't. Sometimes I feel like a hypocrite, for I'm sure he and others around me have no idea I am not a true believer. What does a person like me do? This has gone on for years. I can't tell my minister; I'm sure he would be shocked.

A. You probably would be surprised how your minister would react. He will be no stranger to doubt or doubters. You should trust him and tell him.

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LETTER FROM LONDON

(*continued from page* 19)

with some bold new ideas. An Easter program brought the crucifixion story to life by treating it as a TV camera-team might have done today. *Laudes Evangelii* was the title of "a vast choreographic fresco" in two parts that recounted in dance and song the New Testament story from the annunciation to the flight into Egypt and from Gethsemane to the resurrection.

One of the most controversial efforts was *A Man Dies,* a Passion Play in modern idiom, complete with rock-'n-roll, which was originally written by a minister and a schoolmaster for production by a church youth club. In the TV presentation, while the players depicted Christ being tempted by the devil, we were shown newsreel flashes of Hitler and Mussolini; during the last moments of crucifixion, as an off-screen voice said "Father, forgive them", we saw the Hiroshima bomb explosion and the after-effects on children. This was the only use made of documentary film. The cast mimed to a modern translation of the Gospel story and at times broke into "rock" singing and dancing. This play has now been published (details from Margaret Ramsay Ltd., 14 Goodwins Court, London, W.C.2.).

P.S. Clergy miss all the best religious programs because they are "on the job" at the time of transmission. Special transmissions are now to be made during the week, repeating programs for their benefit! ●

CANADIANS SHARE

(*continued from page* 12)

northern news broadcast. And one woman and her family sent a hand-made doll to the Hudson Bay minister in appreciation.

But such expressions of gratitude are rare. One minister reported he had received only one "thank you note" in five years. Another had a well-worded letter from a grateful family.

Why do the churches do this sort of work—what do they accomplish by it? This was one of the questions I put to every church surveyed.

"It provides a means whereby those who wish may share their bounty with others; it is a practical way of showing the love of Christ for others," said the Rev. K. C. McLeod of Edmonton.

The Rev. G. Winch of Oak Ridges, Ont., said there is real value in keeping little children from being disillusioned by December poverty.

The Rev. Neil A. MacLeod of Glace Bay, N.S., said the Christmas welfare program accomplished, "little or nothing except children are fed and clothed when otherwise they might not be."

But Dr. Russell Ross of Vancouver said he felt contacts are made that will bring people into a relationship with the church and in some cases lead to Christian commitment.

And one minister answered my question by asking: "What do you expect to accomplish with a question like this? Try Matt. 25 or 1 Cor. 13." ●

BETHLEHEM

(*continued from page* 15)

persons remember about the youthful audience for which it was intended. In the now faded, yellowed Christmas program of that day, there appeared an additional stanza, which proves the author's first thought was for his Sunday school girls and boys:

"Where children pure and happy
Pray to the Blessed Child,
Where misery cries out to Thee,
Son of the mother mild;
Where charity stands watching,
And faith holds wide the door,
The dark night wakes, the glory breaks,
And Christmas comes once more."

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Religion, churches and people in action

$2 Million Peace Building

Methodist women in the United States have given a half-million dollars toward the building of a $2,000,000 Christian Centre to be built adjoining the United Nations building in New York.

The gift came from the Woman's Division of Christian Service of the Board of Missions of the Methodist Church USA. It was one of three gifts totalling $610,000.

The Christian Service Building will be supported by the Board of Christian and Social Concerns of the Methodist Church and other Methodist agencies. Mrs. J. Fount Tillman, of Lewisburg, Tenn., division president, said that the grant toward the centre symbolizes the division's "new commitment to greatly expanded efforts toward strengthening the channels and resources for peace in the world, as centred in the UN."

The women gave $100,000 toward helping Congo housewives, and another $10,000 to the Alaska Methodist University at Anchorage.

The 12-storey structure will rise at the south-west corner of East 44th St. and United Nations Plaza. William Lescaze designed the building to harmonize with the UN building. The building will be available to all faiths and races interested in the promotion of world peace.

The United Church of Canada has been invited to share the building. Construction will begin next year.

Religion in the Schools

Protestants, Roman Catholics and Jews got together at the recent Ontario Conference on Education, to reply to inaccurate statements about what has been happening in the field of religious education in provincial schools.

"The group is in complete agreement that religion must be an integral part of education," they said. "The majority of the group believes that religious education should be part of our school system, both elementary and secondary, while a minority vigorously disagrees with a program of religious education in the public school."

Dr. E. R. McLean, a United Church representative in the group of about 20 who attended the meeting, commented that the first sentence of the statement is significant "because it denies the position of some who think education must be entirely divorced from religion and be completely secular."

Indian Doctor visits

Madhya Pradesh is the biggest province of India. Neemuch is a town of about 30 to 40 thousand people in that province. There stands Neemuch Christian Hospital, supported by The United Church of Canada.

It's a 60-bed hospital, and there's a church and a school connected with the mission. From that hospital, Dr. H. L. Halla has come to Canada (on a scholarship) to do three months post-graduate work, following a similar period of study in London, Eng.

Dr. Halla specializes in internal medicine in general and cardiology in particular. United Church officials met him on his arrival and have given him a warm welcome. Dr. Halla has been 24 years in mission work. His father before him served the mission for 40 years.

New Upper Room publication

"The Upper Room," a bi-monthly devotional booklet with the largest circulation of any religious publication in the world, is publishing a companion volume called "The Upper Room Disciples."

The new publication will have a limited circulation, and is designed mainly for ministers and other church leaders. Both Dr. J. R. Mutchmor and Dr. W. G. Berry contribute to these publications.

Projects need financing

A large portion of the "contingent projects" in the M and M budget for 1962 cannot be undertaken unless the fund increases greatly before the end of the year, the Rev. Sterling Kitchen, acting secretary of the M and M Department, told **The Observer.**

The General Council asked the church for a 13% increase in 1961 over 1960. At the present, the rate of increase is 4.6%. Unless this gap is closed, there will be a serious curtailment of the work anticipated by the Boards of Overseas Missions, Home Missions, Colleges and Secondary Schools, and a number of others. Goal for 1961 is $8,800,000. Total raised to date is $5,485,984.

By conferences here are the totals (figures in brackets are for 1960):

Newfoundland, $63,092 ($60,397); Maritimes, 464,667 (442,574); Montreal and Ottawa, 541,843 (518,753); Bay of Quinte, 422,030 (396,422); Toronto, 1,090.227 (1,067,470); Hamilton, 791,406 (767,628); London, 642,442 (620,868); Manitoba, 331,962 (314,490); Saskatchewan, 329,117 (299,493); Alberta, 406,048 (358,220); British Columbia, 362,746 (344,498); Donations, 40,404 (51,082); One Dollar Club (29).

Anglican - United Friendliness

In the interest of inter-church fellowship, Anglican and United Churches in Montreal have been visiting each other for Sunday evening services. The choir and congregation of St. Philip's (Anglican) Church joined the choir and congregation of Montreal West United Church at an Anglican evensong service. Both congregations are marking their 70th anniversaries this year.

Host Dr. G. Campbell Wadsworth said of the event: "We're really good friends, and I've always liked to invite friends to my home."

In the same spirit the choir of St. Matthias' Anglican Church has been visiting Westmount Park-Emmanuel, and the visit has been reciprocated.

Meanwhile, plans are going ahead for a large-scale pulpit exchange to be made next year by ministers of the Anglican Diocese of Huron and the London Conference of The United Church of Canada. Date has not been set yet.

Pre-Christmas Broadcasts

Three United Church ministers will preach on CBC network religious programs on two Sundays this month.

On December 17, the Rev. Dr. John Corston of Pine Hill Divinity Hall, Halifax, will be heard on the 2.30 p.m. (EST) "Religious Period." At 4.30 the same day, the Rev. Callum Thompson of Westmount Park - Emmanuel, Westmount, Montreal, will speak on the "Church of the Air."

The following Sunday, on December 24, the Very Rev. C. M. Nicholson, principal of Pine Hill Divinity Hall, Halifax, and a former moderator, will preach on the "Religious Period" at 2.30 p.m. (EST).

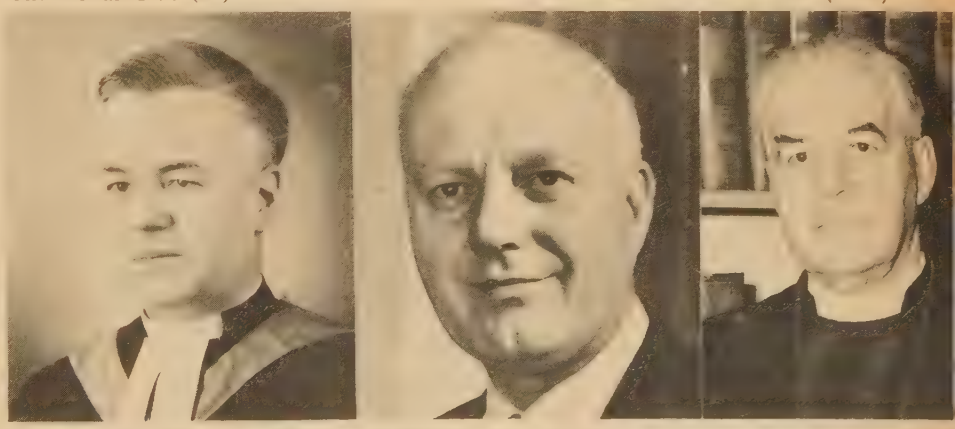
Koreans walk out

Korean delegates attending an East Asia Christian Conference at Bangalore, India, walked out of the session in silent protest when a report urging admittance of Communist China into the United Nations was presented. The South Koreans disassociated themselves from the report, condemned Red China's expansion in Asia, and warned against its encroachment upon Indian territory.

The conference received the report and forwarded it to its 48 member churches.

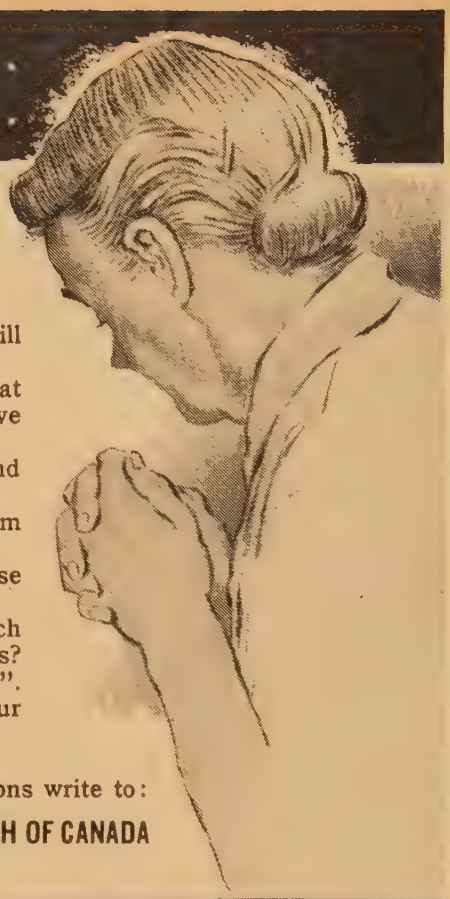
The report claimed that unless China

(*over*)



CBC broadcasters Corston, Thompson, and Nicholson (*see story "Pre-Christmas Broadcasts"*)

Christian Prayer . . .
Christian Giving . . .



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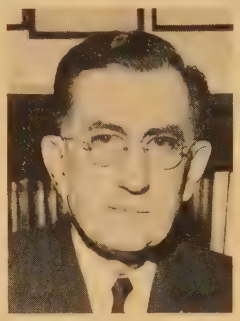
were represented any international agreement banning nuclear weapons testing would be impossible and "not worthwhile."

Dr. Pierce Passes

Dr. Lorne Pierce, 71, for 40 years the editor of The Ryerson Press and The Methodist Book and Publishing House (now the United Church Publishing House), died in Toronto on November 27. He was a friend of writers, artists and poets, author of 47 books and pamphlets.



Dr. Pierce was born in Delta, Leeds County, Ont., on August 3, 1890.

He majored in English at Queen's University; taught school in Saskatchewan; served in three mission fields in Saskatchewan; continued his studies at Victoria College, Union Theological Seminary (New York), United Theological College (Montreal), and in 1916-1917 was assistant minister at St. James Methodist Church, Ottawa.

Lorne Pierce married in 1916, joined the Canadian army as a private in 1917 and was later promoted to the rank of sergeant. In 1920 Samuel W. Fallis, the Book Steward, invited him to become editor of the publishing house.

He and his wife, Edith Chown, who predeceased him seven years ago, set up the Collection of Canadiana at Queen's University. He assisted in founding the Queen's University Art Foundation and collected many fine paintings for it; he set up the Bliss Carman Scholarship for the University of New Brunswick. He founded the Lorne Pierce Medal presented by the Royal Society for lifetime service to letters in Canada.

Drama on Christmas Day

Canadian television viewers will see a unique presentation of the Christmas story on Christmas Day, when the CBC network presents "A Cradle of Willow" by English playwright Dorothy Wright. Telecast time is 9.30 p.m., EST.

The drama, though not a nativity play in the real sense, concerns the first Christmas in a timeless setting. A colony of master basket makers is the focal point for the coming of the Messiah.

W. J. Spencer, an expert basket maker from the Canadian National Institute for the Blind, gave the actor instruction in basket making for the production.

Improvement in Broadcasting

Religious programming on Canadian radio and television has been of a very poor quality, but things are beginning to change for the better, the Rev. Father Frank W. Stone told a Catholic Women's League convention in Toronto. Father Stone is director of the national centre for English-speaking Canada in radio, television and films for the Roman Catholic Church.

The improvement in broadcasting has

come about, he said, by both Catholics and Protestants going to the local stations and asking for their co-operation in the production of good religious programs.

The Rev. Keith Woollard, director of the United Church's broadcasting program, agreed with Father Stone's remarks and pointed out that through co-operative "workshops", both communions had improved their broadcasting and had won the favor of broadcasting management.

Mr. Woollard said "The church has remained too long with the traditional service and devotional program, and is now venturing out into new types of religious broadcasting." He had high hopes for the new broadcasting programs of the Rev. James Finlay and the Rev. W. G. Berry, both from Toronto.

Audience of 15,000

The Tom Rees Mission in Moncton, N.B., attracted audiences of 15,000, with over 30 local churches participating in the first inter-church evangelistic mission held in Moncton in 10 years.

Soloist was Homer James, of Ottawa, last year's winner of the CBC's Talent Caravan.

Mr. Rees conducted prayer services at 7.30 a.m., lunch-hour meditations, and evening services.

New Women's Residence

The largest single gift ever received by Mount Allison University, Sackville, N.B., will make possible the building of a new residence for women, costing in excess of a million dollars.

The gift came from the Windsor Foundation of Montreal, of which the late Sidney A. Windsor, of St. Johns, Que., former student of "Mount A." was the founder and sole benefactor. The new residence will be called "Windsor Hall". Mr. Windsor died in September, 1960.

Construction of the new building will begin in the spring. Architects are Gordon S. Adamson and Associates, of Toronto. The new five-floor unit will accommodate 226 persons.

Windsor Hall will be the eighth residence opened for women at Mount Allison in the 107 years that women have been attending.

Two marriages in six weeks

Two young ministers at Trinity United Church, Smiths Falls, Ont., surprised their congregations recently by taking marriage vows within six weeks.

The Rev. J. William Lamb, associate minister of the church, married Gina Elise Baker, at Deer Park United Church, Toronto. Six weeks later, the minister at Trinity, the Rev. Hugh A. A. Rose, married Sheila Jean Harford, with the Rev. Wm. George Rose (father of the groom) officiating, and the associate minister assisting. Mrs. Rose is from Montreal.

Deaths in the church

Rev. George Kersey, 76, died at Highgate, Ont., on Nov. 9. He was received into the church in 1919, and retired in 1956.

Rev. Alexander W. McIntosh, 92, died November 8 in Vancouver, B.C. He was ordained in 1900 and retired in 1942.

Rev. Arthur John Lewis, 82, died Nov. 8 in Penetanguishene, Ont. He was ordained in 1916, and served at Lawson, Strasbourg, Star City and Cookstown, retiring in 1952.

Mrs. Constance E. Walmsley, 63, wife of Dr. Lewis Calvin Walmsley, Toronto, died Nov. 13. Her parents were the late Dr. Omar L. Kilborn, missionary, and the late Dr. Retta Gifford Kilborn, the first woman doctor sent to China.

Mrs. Mildred Louise Shantz, wife of the Rev. Merle Shantz of Simcoe, Ont., died on Nov. 11, three days after her 48th birthday.

Mrs. Estelle Winnifred Morris, 71, wife of the Rev. David P. Morris, died on Nov. 4 in Orillia, Ont.

Mrs. Lillian Ray Cosens, wife of the Rev. C. W. Dewitt Cosens, of Uxbridge, Ont., died November 22. She was in her 71st year.

Miss Ada Morgan, 83, died November 23, in Toronto. She was a former missionary in West China.

Church in safety program

Religious leaders in the United States have organized a "National Committee of Religious Leaders for Safety." They have a house organ, distribute news releases and spot announcements. They

(*over*)

Model of new women's residence for Mount Allison, the university's largest single gift.

MUSIC MAKERS' CORNER

The daylight fades in the crimson west
And the curtains of night are drawn.
No evening song of the meadow-lark,
Nor fairies that danced on the lawn.
The village is clothed in a snow-white robe
With the starry sky for a crown.
'Tis Christmas eve, and we think of the Babe
Who was born in Bethlehem town.

On a night like this the wise men came
As they followed the guiding star;
While the song of the angels in the sky
Brought shepherds from hills afar.
Behind that inn at Bethlehem,
With a manger for a bed,
The Christ-child lay by his mother's side
In an eastern cattle-shed.

We sit in our home by the ingle nook
With tamarack logs all aglow;
The archway is decked with holly boughs
And a branch of mistletoe.
The mantle is covered with colorful cards
And the Christmas tree sparkles with light,
With mysterious packages hidden below
Which are not to be opened tonight.

A cub and two brownies rush in the back door:
They have been to the end of the street
With a sleigh-load of parcels for six girls and boys,
And a hamper of good things to eat.
The children sit by the fire for an hour
While the Christmas Carol is told.
They talk about Scrooge and Bob Cratchit his clerk
In the office so dreary and cold.
But they soon find their way up to see Tiny Tim
As he waits in his Camden Town home.

The evening soon passes and bedtime draws near.
There are three little prayers to be said.
As we tip-toe out of their bedrooms we see
A stocking at the foot of each bed.
May Christ be the unseen guest in our homes
And hear every word that we say;
May his presence be felt in our lives all the year
As it is on this Christmas day.

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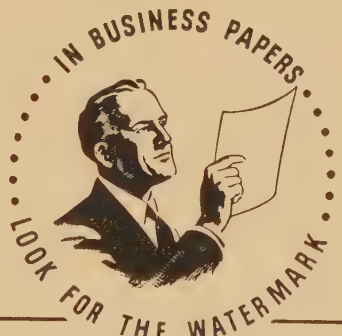

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print posters and produce films, all in the interest of promoting safety while driving. Their program is stepped up for the holiday season.

Using billboards, press, radio and television, the United Church's Board of Evangelism and Social Service will continue its Christmas-New Year's campaign to "keep Christ in Christmas."

Churches are for parishioners

Protestant and Roman Catholic laymen, ministers, and architects of church buildings, joined forces in Toronto for the first eastern Canadian conference on church architecture recently.

A Lutheran minister, the Rev. Edward S. Frey, told the delegates that church worship "is not a solo activity by the priest or minister." He criticized the builders of churches "for form rather than for witness of parishioners."

Auxiliary Bishop F. A. Marrocco, of Toronto, warned that architects should avoid designing churches as "religious supermarkets and spiritual filling stations."

Another speaker, Harold E. Wagoner, of Philadelphia, said that "the modern pseudo-Gothic structure built from steel and garnished with fake buttresses is an anachronism."

Dead Sea Scrolls to Travel

The Dead Sea Scrolls, said to be among the greatest Biblical discoveries of all times, are to be exhibited in museums throughout the world, it is reported in Amman, Jordan.

The exhibits would bring in more funds for further excavations in Jordan to find Biblical manuscripts.

Education and obscenity

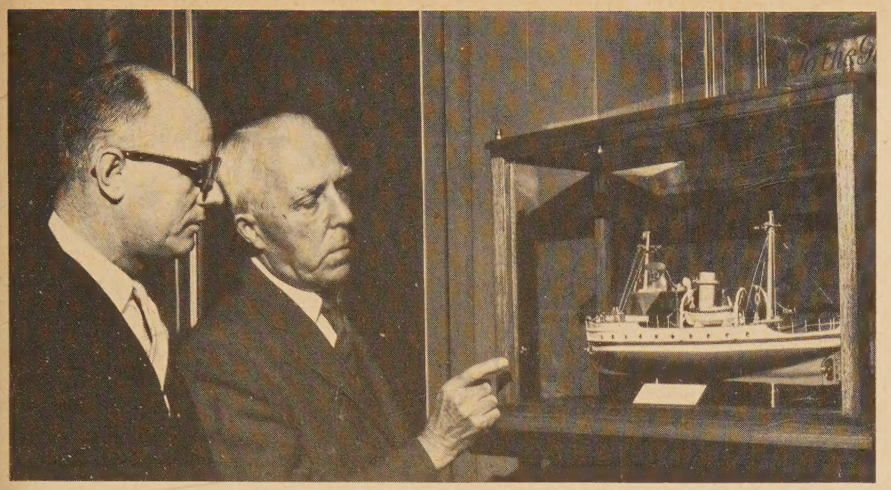
Arnold Edinborough, editor of "Saturday Night," recently told a national convention of the Catholic Women's League of Canada that education, not censorship and prosecution, will solve the problem of obscene literature.

People reading obscene publications do so, Mr. Edinborough said, "because we starve students' imaginations. We teach them reading as a tool, a mere mechan-

This Our Inn

We cannot go along the starlit road
And find the crowded Inn and touch the stall
Where Christ was born, nor see the silhouette
Of shepherds worshipping against the wall.
We cannot stand beside the manger crib
Nor worship in that lowly, hallowed place,
Nor see the wonderment in Mary's eyes
As she beholds the tender Infant face,
But we can let the candle of our love
Illuminate our doorway through the gloom;
We can give joyous welcome to the Babe
Here in our home where we've prepared Him room.

—S. Barlow Bird



Mission boat featured at Montreal church (*see note in "From Here and There"*)

ical skill, instead of letting them see that reading is a soul-searching, vital experience."

The editor said that between two and three million copies of "imported trash" are sold in Canada each month. They include what he described as "men's slicks, men's pulps, movie magazines, women's pulps and crime and violence magazines."

People get "steamed up" about one or two serious artistic works, and "allow the other garbage to pass unnoticed," Mr. Edinborough said. He is a member of the Attorney General of Canada's Committee on Indecent Literature.

Freedom from Hunger

Canada is now one of 27 nations which have established "Freedom from Hunger" movements, designed to promote self-help in less-developed regions of the world.

Last March representatives of 33 national organizations met in Toronto to form a national committee. Today 50 organizations participate in the movement, and Howard L. Trueman, of Ottawa, is one of its foremost spokesmen.

The movement is non-governmental, doesn't operate as a pressure group on governments, but serves as a co-ordinating medium to enlist public support for useful projects overseas. Present plans are to raise $¼ million for specific development projects in Asia, Africa and Latin America.

Farm Forum groups across Canada are raising funds to put hundreds of radio receivers in Indian villages. All-India Radio has sent representatives to Canada under the Colombo Plan who have been studying broadcasting with Farm Forum people.

The Junior Red Cross in Canada is raising funds to pay the cost of developing school garden and nutrition projects in the Sudan and Sierra Leone. The churches of Canada are raising funds to provide for the installation of outboard motors (donated by a large American corporation) on primitive fishing boats, an improvement which in Ceylon has increased the catch of fish by 500%.

All this work is being co-ordinated with the Food Assistance Organization (FAO), the Colombo Plan, and other aid programs supported by Canada.

Examine funeral rites

Churchgoers should deed their bodies after death to medical societies "rather than to cemeteries or crematories," a Presbyterian minister told a New York congregation recently.

The Rev. Howard M. Weaving of the Fort Schuyler Presbyterian Church, said that the time is "long overdue" for Christians to examine "their traditions in the matter of the disposal of the mortal remains of loved ones."

He pointed out that in the traditional funeral service "the person we are so honoring is no longer there, and the body we take such means to preserve will sooner, if cremated, and later, if interred in the family plot, become as the dust of its creation."

He asked: "Are there not better ways to honour our beloved dead and to dispose of their mortal remains?"

Shakespeare on the Road

Travelling by bus, a company from the Stratford (Ont.) Shakespearean Festival will go out on a tour of 11 Eastern Canadian universities in February and March.

Nine leading players known for their Stratford appearances will be in the travelling company. Michael Langham will direct.

The players will be seen in Guelph, Toronto, Windsor, London, Hamilton, Ottawa, Montreal, Kingston, and possibly Sudbury.

From Here and There

• In a glass case in the narthex of Erskine and American United Church, Montreal, there's a model of the Thomas Crosby IV, the United Church mission boat that plies British Columbia's northwest coast. In the accompanying photo, H. S. Spark, a retired marine engineer who made the model, points out details to L. W. J. Blane, chairman of the church's M and M committee. The model serves as a constant reminder of the needs of the M and M Fund.

• Wingham (Ont.) United Church dedicated a new manse as part of the congregation's 98th anniversary celebra-

(*over*)

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  34 studies on such topics as "The Church and the Bible", "The Family and the Church", "Christian Education in the Church". Price 40c.
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  A Bible study booklet that gives the main events of the Bible story. Price 50c.
  A Year with the Bible—Lawrence Toombs.
  A brief Bible study outline of the main story of the Old and New Testaments. Price—cloth $2.00; paper 50c.
  Let the Bible Speak—Adult Committee of the Board of Christian Education. Presents methods of Bible study and evaluates a wide variety of Bible study guides for adults. Price 25c.
  The Word and His People—Suzanne de Dietrich.
  Bible Study Guide containing some of passages suggested in *"The Message"*. Price 60c.
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  A Method of Small Group Bible Study—Seabury Press.
  Suggestions on conduct of Bible study, suggested questions, etc. Price 25c.
- **Resource materials related to the emphasis on "The Promise"**
  "A Word about Infant Baptism"—Family Life Committee. Price 2c ea., 20c doz.
  "What Baptism Should Mean to Parents"—Right Rev. H. A. McLeod. 5c each.
  "Responsibility of the Church and of Parents in Baptism". 2c ea., 20c doz.
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tions. The Rev. T. Garbett Husser, minister of the church, has been appointed London Conference representative of the Board of Information and Stewardship.

• The Rev. A. Allison Rogers, now doing post-graduate studies at Boston University School of Theology, received a DD degree at a Founders' Day anniversary at Pine Hill Divinity Hall, Halifax.

• The Rev. J. G. Robeson marked his 87th birthday and the 50th anniversary of his ordination by preaching at Glebe Road United Church, Toronto.

• National Liberal leader Lester Pearson last month spoke in Park Street United Church, Chatham, Ont., where his late father, the Rev. Edwin A. Pearson, was minister from 1914 to 1916.

• "The Light Shines On" is the 1962 Lenten booklet for the United Church. The author is the Rev. Dr. Fraser Munro of McAdam, N.B., former editor of **The United Churchman.**

• Christian education conveners of presbyteries in the five central conferences will meet with Evangelism and Social Service conveners for a two-day conference in Toronto, January 3 and 4.

• Francis Cardinal Spellman of New York has given $5,000 to the families of 13 Italian airmen who were massacred in the Congo.

• The Gorge View Society of Victoria, B.C., recently dedicated the second building, containing six suites for senior citizens, on their property. Total cost of the five-acre site and the buildings is about $100,000. Another six-suite building is planned.

• Augustin Cardinal Bea, German-born Jesuit responsible for setting up the Vatican Ecumenical Council, told a Swiss newspaper recently that the council should not be viewed as a "council of union" but merely as "preparing the way for Christian unity."

Publishing House Notes

Christmas Greetings

HEARTY Christmas Greetings to all readers and friends. Thank you for your appreciation of THE UNITED CHURCH OBSERVER and our new Weekly Illustrated Papers.

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HAVE you any stamps, covers, collections, accumulations, old correspondence, etc., that you want to sell? Please write me, Arthur D. Day, Collector of Postage Stamps, 17 Lauralynn Crescent, Agincourt, Ontario — AX. 3-5331.

9. ARTICLES FOR SALE

FOR all types of Church Furniture, Lecterns, Pedestals, Communion Tables. Baptismal Fonts —Bilt-Rite Products, 314 Third Avenue South, Saskatoon, Sask. Free estimates. Phone CH-22225.

9. ARTICLES FOR SALE—Continued

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contact your nearest GENALCO dealer. If there is not a dealer in your area write directly to GENALCO. All GENALCO products carry a 10-year structural guarantee. GENALCO LTD., 952 - 958 Queen St. West, Toronto 3.

9A. CARPET BALLS

SUPERIOR Carpet Balls, "Henselite", and Carpets for same, for Church Clubs, Fraternal Societies, etc., are available from A. A. Langford Bowls Co., 555 Waterloo St., London, Ontario.

11A. TOURS AND TRAVEL

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WORLD COUNCIL

(Continued from page 7)

cil was born; it proved to be the advance guard in the ecumenical movement. Now the two are together. This seems fitting, for fewer and fewer groups of people in non-Christian lands consider themselves members of missions. They are now churches.

Critics of the council used to hint darkly that a new Protestant Vatican was being set up in Geneva. Union might just be forced prematurely on unwilling denominations, and a great super-church heavy with bureaucracy was in the offing.

The growth, the broadness of the membership, should lay low those fears. As for union coming too fast, the youth at the assembly are impatient with the slowness of their fathers. They protest the lack of one common communion.

There were four communion services this assembly — Anglican, Lutheran, Syrian Orthodox and Greek Orthodox. A common communion will not come for a while yet we assume. But at least Anglicans and Pentecostals, Old Catholics and Orthodox, Presbyterians and the young United Churches work and pray, study the Bible, live together and confess Jesus Christ as the light of the world. And they invite others to their communion services.

Many can't yet break bread together apparently, but there is less criticism of those members who find in conscience that they can. The scandal of disunity is still present; prayers will continue for our unhappy divisions. But they are not as deep, or as broad, or as seemingly hopeless as they used to be. ●

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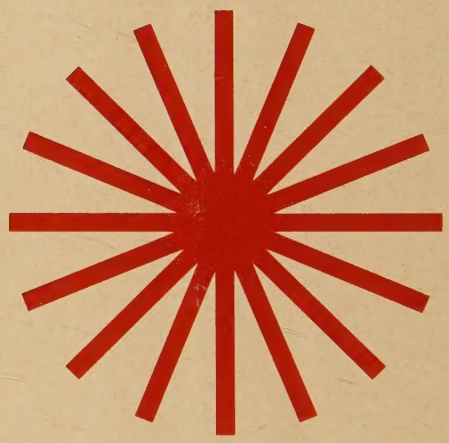

Christmas:

not merely a "holiday"–

but a "holy day"

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